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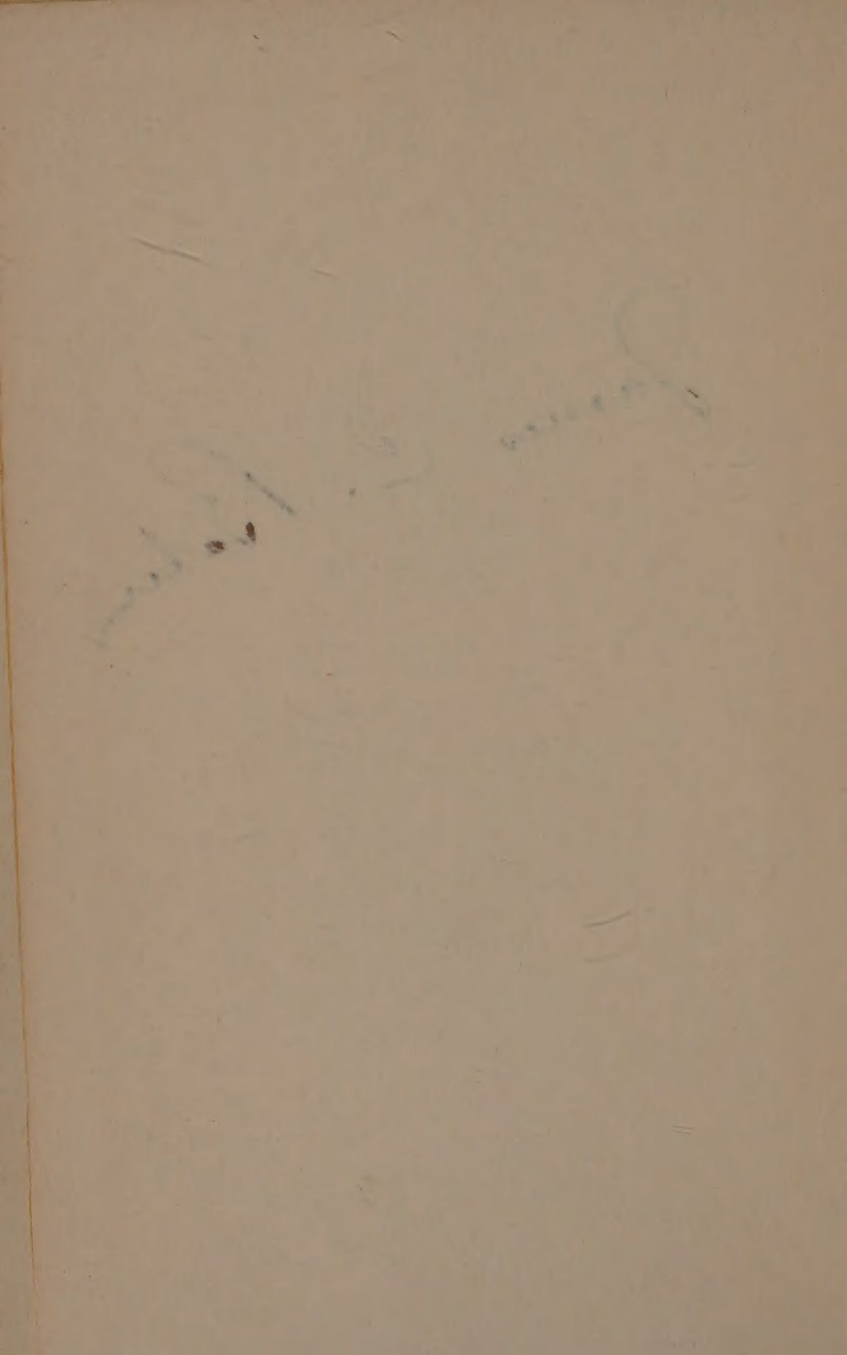




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LEADERSHIP

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LEADERSHIP

The William Belden Noble Lectures
Delivered at Sanders Theatre, Harvard University
December, 1907

BY THE RT. REV. CHARLES H. BRENT
BISHOP OF THE PHILIPPINE ISLANDS



Before Man's First, and after Man's poor Last
God operated and will operate



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TO
HARVARD UNIVERSITY
MOTHER OF LEADERS
AND
TRINITY COLLEGE TORONTO
MOTHER BELOVED

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THE WILLIAM BELDEN NOBLE LECTURES

THIS Lectureship was constituted a perpetual foundation in Harvard University in 1898, as a memorial to the late WILLIAM BELDEN NOBLE of Washington, D. C. (Harvard, 1885). The deed of gift provides that the lectures shall be not less than six in number, that they shall be delivered annually, and, if convenient, in the Phillips Brooks House, during the season of Advent. Each lecturer shall have ample notice of his appointment, and the publication of each course of lectures is required. The purpose of the Lectureship will be further seen in the following citation from the deed of gift by which it was established :

“The object of the founder of the Lectures is to continue the
“mission of William Belden Noble, whose supreme desire it
“was to extend the influence of Jesus as the way, the truth,
“and the life ; to make known the meaning of the words of
“Jesus, ‘I am come that they might have life, and that they
“might have it more abundantly.’ In accordance with the
“large interpretation of the Influence of Jesus by the late
“Phillips Brooks, with whose religious teaching he in whose
“memory the Lectures are established and also the founder
“of the Lectures were in deep sympathy, it is intended that
“the scope of the Lectures shall be as wide as the highest
“interests of humanity. With this end in view, — the perfec-
“tion of the spiritual man and the consecration by the spirit
“of Jesus of every department of human character, thought,
“and activity, — the Lectures may include philosophy, lit-
“erature, art, poetry, the natural sciences, political economy,
“sociology, ethics, history both civil and ecclesiastical, as
“well as theology, and the more direct interests of the re-
“ligious life. Beyond a sympathy with the purpose of the
“Lectures, as thus defined, no restriction is placed upon the
“lecturer.”

CONTENTS

INTRODUCTORY	xi
I. THE METAPHYSIC OF LEADERSHIP	3
II. THE POWER OF THE SINGLE MOTIVE	45
III. THE POWER OF THE HUMAN WILL	89
IV. THE POWER OF THE BLAMELESS LIFE	129
V. THE POWER OF FELLOWSHIP WITH THE DIVINE	173
VI. THE REPRESENTATIVE LEADER OF MEN	213
NOTES	249

INTRODUCTORY

IT was a mixed audience to whom these Lectures were addressed, but in delivering them I tried to forget it. I had prepared myself strictly with reference to the student body, and I kept this fact steadily in view as I spoke. I saw before my mind's eye those who were destined to be Leaders of the nation, and my appeal was to them as men, citizens, and Christians.

It would have been interesting and easy to have chosen a different line of thought under the same caption, but, rather than apply myself to more striking, though in reality subordinate, aspects of the subject, I preferred dealing with those broad principles of eternal and unchanging worth which, by virtue of the fact that they are so universally recognized, in theory at any rate, are only too apt to be disregarded and undervalued in practice.

I have tried as far as possible to repro-

INTRODUCTORY

duce the exact line of thought employed in the spoken addresses, though I have made no effort to recall the language originally employed. In some few instances I have put into the written text that which, either through lack of time or momentary failure of memory, was not given in the delivery of the Lectures.

In casting about for suitable illustrations of the principles that I desire to promote, I have found them as far as possible in men of our own nation. Biblical characters will always be typical above all others. But unfortunately we have allowed the men of Scripture fame to be placed in a class by themselves. How they would resent it and come out of it if they were of the society of to-day! With what celerity would they tear up some of the books that dis-course upon them! To counteract this common error which makes for unreality and tends to place the righteousness of the heroes of the Bible out of reach, it is good to men-

INTRODUCTORY

tion in the same breath Moses and Lincoln, Paul and Phillips Brooks. Men whom perhaps we have known ought to be specially capable of inspiring us. The names referred to once and again in these Lectures are written in the hearts of all Americans. Like Bible characters, they moulded their lives on the lines of the universal, so that they have in them not only the greatest that national life can desire, but also that catholic quality which places them upon the heights and gives them the sceptre of undying influence.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the Way, the Truth, and the Life; that we may steadfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ our Lord.

LECTURE I

*In light, in darkness too,
Through winds and tides one compass guides —
To that, and your own selves, be true.*

*Where lies the land to which the ship would go?
Far, far ahead, is all her seamen know.
And where the land she travels from? Away,
Far, far behind, is all that they can say.*

CLOUGH

*One far-off Divine event
To which the whole creation moves.*

TENNYSON

LECTURE I

THE METAPHYSIC OF LEADERSHIP

GENTLEMEN of Harvard University: I cannot forbear telling you in my first words with what mingled feelings of eagerness and trepidation I approach this moment,—eagerness to render you service, trepidation lest I should fail in my attempt to offer you a worthy contribution. I have always treasured the ties which, though slender, have connected me with your great University, and now, to crown the past, I find myself called from the other side of the world to deliver you a message in the name of one of your graduates whose course on earth is finished,—William Belden Noble, in memory of whom this Lecture-ship was founded. Though I am not a Harvard man, in a sense, and that a no unreal one, I shall feel myself of you and not merely with you during the course of these Lectures, in that I am speaking in behalf

LEADERSHIP

of your alumnus whose ideals I hold in common with him.

✓ If I apprehend my responsibility aright, it was not that I might add to your stock of academic learning that you called me hither, but that out of my experience I might bear witness to truths which, however old, are never too old to need the reinforcement and confirmation of the latest life, and never so completely expressed as not to require the interpretation of every honest voice. No man who has gone halfway down life's pathway can fail to be possessed by a passionate desire for reality in himself and others. He wants to get at the root of things. Side issues are relegated to their proper place, and matters of indifference, which somehow have an egotistic habit of monopolizing attention to the disadvantage of profound interests, disappear from the landscape. The things that really count—and they are surprisingly few when you sit down and sort them out—bulk large;

THE METAPHYSIC OF LEADERSHIP

and you wonder how it is that you have discovered so obvious a fact so late in the day.

This being so, I am bent upon the consideration of old and tried truths during these Lectures,—the oldest of which I have had any experience. I shall deal with nothing that I have not pressed my personality against as a coveted ideal, nothing which has not recognized worth as a practical factor in life. The terms of the Lectureship require that those upon whom the trust devolves should present “original intellectual material, not used before.” However, I understand by this not that the thought expressed should not have the dignity of age, but that old and well seasoned thought should be worked into new form to fit the occasion; not that the glitter of novelty should be strained after, but that the product should come forth bearing upon it the impress of the personality and experience of the producer, thus being in the highest sense “original.” Sir Joshua Reynolds was

LEADERSHIP

once asked how long it took him to paint a certain picture executed toward the close of his career. His reply was, "All my life."

The testimony that I have to bear will be as simple as I can make it. I shall speak constructively, and avoid, as far as may be, those unfertile and rocky fields of controversy where profits are small and weariness abundant. At times it will be necessary to cross the threshold of philosophy, for every man has his own little volume of philosophic thought which he cannot help drawing from his pocket, whenever he tries to utter himself. I lay no claim to a system. Indeed it is my deliberate purpose "to have all the good things going, without being careful as to how they agree or disagree"¹ according to a trained philosopher's conception of agreement or disagreement. I pre-

¹James' *Pragmatism*, p. 281. This is a good definition of an optimist, though not equal to that suggested by S. Paul when he said: *The days are evil. Buy up the opportunity*. I have heard a pessimist cleverly described as "one who of two evils chooses both," which is the converse of Professor James' definition of an optimist.

THE METAPHYSIC OF LEADERSHIP

fer to be eclectic and inconsistent rather than restricted in my freedom and consistent. I wonder sometimes whether bald intellectual consistency is not idolized too much just now. I am not quite sure whether it is a virtue; at any rate, if it is, it is a purely theoretic one, capable of attainment only in beings who are pure mind. This ends my *apologia*.

I

To proceed to the task in hand. My purpose is practical in character. It is to help you, so far as in me lies, to live the life to which you are called by virtue of the fact that you are to-day what you are,—undergraduates, shortly to become graduates, of one of the world's great centres of opportunity.

To be a graduate of such a University as is your Alma Mater, is what? It is to be trusted with the responsibility of carrying everywhere you go the treasures you have

LEADERSHIP

culled from your life of privilege here for the benefit of all you meet. You are trained not solely that you may be equipped to make a living,—though self-help is the first axiom of self-respect,—but that you may contribute to the living and well-being of your fellows, especially those less favoured than you; that you may make their lives wiser, more competent, stronger, braver, nobler, purer,—for this is the only worthy goal of learning. In brief you graduate not into scholarship, or business, or professional life, or science, but into expert service—or as I prefer to call it at this time into Leadership.

Your University charges you to be Leaders, and it is to you as Leaders in the course of making that I speak. It has always been so, and will always be so, unless the University abdicates its vocation, that its sons will guide the destinies of nations, preside over the progress of science, steer the ship of commerce, shepherd the souls

THE METAPHYSIC OF LEADERSHIP

of men, spell out for the masses their own ideals in practical form, and reveal to them their own unrealized wealth and undeveloped force. This is especially and increasingly true of an American University the doors of which are thrown wide open, not to wealth, not to a class of any sort, but more and more to every young man who aspires to the training it affords, and who has virility enough to make his way into its halls. Grit, ambition, manhood, form the open sesame to American University life in its essential and deeper reaches. Just because this is the case, your life becomes more and more diversified and enriched with those new departments of instruction that make the University not merely a school for scholarship and thought, but for all the practical activities which constitute the major portion of the busy operations that fill the workshop of the world.

Education is no synonym for intellectualism, barren and aloof from the hurly-

LEADERSHIP

burly of productive activity. It is the coordinating of all the gifts that endow mankind and the putting them into shape for broad and effective use; it is the discovering of man to himself, his place in the social order, his responsibility, his opportunity, his liberty. Just as Monday can be no longer separated from Sunday, the "secular" from the "religious," so political economy cannot be studied apart from morals, or history be viewed as mere record,—interesting, but not playing its forces on the generation of the moment,—or science be treated independently of the whole of life. In so far as the University recognizes these things it approximates the ideal and sends out into the world an unbroken stream of Leaders whose wisdom the multitudes wait for, on whose strength they depend, at whose call they rise above themselves and lift the whole of God's big purpose for mankind a notch nearer the summit. The University is the school of Leadership.

THE METAPHYSIC OF LEADERSHIP

There are various capacities in which you might be addressed severally or in groups, but it is as incipient Leaders that I think of you just now, for this classification includes within its boundaries every individual and group without exception. You will presently be men of the older generation, bearing the world's burdens and steering the course of human affairs, some brilliantly and conspicuously, others in more homely and obscure but not less valuable places. I see you now, Sons of Harvard, not as detached students, not as a society forming an independent, cloistered world, but as men whom your nation has bidden come hither. The masses know you are here. They are watching you, waiting for you to come out into the open as Leaders, after the manner that the world has always waited for and welcomed every new Leader that has arisen, from Moses to Christ, and from Christ to Lincoln and Lee and Brooks. So keen are men to be led that they are

LEADERSHIP

headstrong and silly and undiscerning, accepting any man who proclaims himself to be some one great, who professes to have a message, who moves towards a purpose, who unfolds before the public a plan. Men walk singly and alone only until the right voice calls them to follow. The world is greedy for Leadership, so much so that it is easy to impose upon the credulity of the multitudes. But this makes it all the more necessary that your Leadership should be a real thing, sound to the core, determined as fate, pure as the sea.

II

Let us try to express as explicitly as possible just what a Leader is. He is, I think, simply a high type of man—the most thoroughly human man in sight is the most representative Leader. The qualities found in him are those which you find in every good man, only in a Leader they exist in a marked degree. He may or may not have

THE METAPHYSIC OF LEADERSHIP

conspicuous talent or high genius, but if he has exceptional endowment that is to be a factor in Leadership, he can use it, never in lieu of, but only and always in conjunction with, those fundamental characteristics which make him one of the crowd. By themselves unique gifts separate men from their fellows. They become social instruments only when placed in the hands of the common but most potent qualities of manhood at its best.

A Leader is one who goes before, who keeps in advance of the crowd without detaching himself from the crowd, but so influencing them as to attach them to his ideal selfhood. Obviously and of necessity he is a social personage who has the power of enabling other people to see what he sees, to feel what he feels, to desire what he desires. He contracts the crowd into the span of his own personality. He converts them into a composite second self. He gets to understand their limitations, their antagon-

LEADERSHIP

isms, their passions, their virtues, by drawing them with magnetic force into his own soul to occupy his very experience, until they are himself and he is they in no unreal or forced sense. It is only by this process—a process akin to metempsychosis by which a Leader becomes as a crowd and makes a crowd become as himself—that the talent or genius of the one is passed on for universal use and perpetual endowment.

✓ Not only does a Leader contract the crowd into himself, but he expands himself into the crowd until they feel him entering their being at every opening. He seeks out their undeveloped capacity and makes it hungry for self-expression; he is the centripetal force that focuses in a common purpose their energies; he becomes to them what motive is to personality,—in fact he gives to the masses coherence vivid and individual, a genuine personality, not necessarily the compound reproduction of his own self, but a new and composite charac-

THE METAPHYSIC OF LEADERSHIP

ter bearing the impress of his loftiest aspirations. He is like the Leader of an orchestra who gets harmonious and melodious coöperation from all his musicians, then adds to the symphonic effect the charm of his own interpretation which distinguishes his musical product from that which would come to birth at the bidding of any other conductor. He does not hesitate to say "Follow me," nor does he lose in humility in the invitation, in that, for the moment at any rate, he is the best available embodiment of the ideal that he lives to promote.

A demagogue is a very different person. He is a Leader suffering from arrested development—what might be called a half-leader. He is of the crowd, it is true. But he never touches their higher desires, or awakens their dormant virtue. He sways them along the level of their lower passions, but, in that he has no lifting power, he never enables them to rise above themselves. When he became one with the crowd

LEADERSHIP

it called for no effort, for he had not to stoop. With something of the meanness of a betrayer, who is one who uses for selfish ends, — that is to say to the injury of his fellows, — knowledge gained by intimacy trustfully permitted by them, he makes his way by subtlety into the secret recesses of others' lives without allowing them to share in his life. He says to the crowd: "What is mine is mine, and what is thine is also mine."

I have spoken as though Leadership were all sunshine and have hinted that it has many joys. Let us look at another side of the subject. In one sense it is a solitary way —

That rare track made by great ones, lone and beaten
Through solitary hours,
Climbing past fear and fate and sin, iron-eaten,
To godlier powers:

A road of lonely morn and midnight, sloping
O'er earth's dim bars;
Where out at last the soul, life's pinnacles topping,
Stands with the stars.

It by no means follows that the crowd im-

THE METAPHYSIC OF LEADERSHIP

mediately responds to a Leader's call. All experience proves to the contrary. Sometimes he has to tug the crowd after him. At first his followers are few and fickle. *No prophet is accepted in his own country.* The ease with which he leads is largely dependent upon the difference in stature and in power of vision between himself and the crowd. If it is much his task is difficult, and it decreases in proportion to the lessening of the gulf between. Sometimes—it was the case of the prophets of Hebrew fame, and of not a few Leaders in science, morals, and religion of every nation—the crowd catch up with their Leader only after he is dead, when they build him a monument with the stones that they originally picked up to fling at him. Nor are instances wanting—conspicuously in the case of Him who, though in nature and sympathy standing nearest to all, was in actual virtue farthest from His fellows—where the beneficence of the Leader was recognized

LEADERSHIP

only after the stones had been hurled and beaten out His life.

So you see Leaders must be prepared for pain,—the pain of loneliness, the hardest of all disciplines to a social nature, of visions ridiculed, enthusiasm misunderstood, plans rejected by those in whose interest they were formulated. You cannot have the joy of Leadership without its discipline, or at times its anguish.

III

Allowing for the fact that Leaders are not always immediately recognized as such, it is a phenomenon of sufficient dimensions to justify the application to it of “universal,” that there is in human life a passion to lead, on the one hand, and a corresponding passion to be led, on the other. When we look for an explanation I think I am not mistaken in affirming that the impulse to lead, with its correlative the impulse to follow, is due to the fact that the universal

THE METAPHYSIC OF LEADERSHIP

scheme of which we are a part is not a mere desultory movement, but a coherent design. By a progress we advance toward a veiled goal, the nature of which declares itself in the progress. In other words the metaphysic of Leadership consists in the passion for purpose, the craving for a goal, which characterizes the whole universe beginning with the largest manifestations of it that we can grasp, permeating the various aspects of energy in our own world, seething in microscopic life, and rising up to its supreme height in man. He whose sense of purpose for life is more acute and glowing and definite than that of his fellows is a Leader, at any rate *in posse*.

Darwinism, it may be, has "once for all displaced design from the minds of the scientific;"¹ but whether this be true or not, it has greatly strengthened the conception of purpose. Evolution is motion forward and upward, impetus toward a goal. Pur-

¹*Pragmatism*, p. 70.

LEADERSHIP

pose is the force behind progress propelling it, or perhaps the force in front drawing it on. A worthy goal is not always predicated, much less achieved; but the passion for purpose, the feeling adventurously after it, is apparent everywhere in everything.

It begins in mere restlessness and confusion—motion without apparent order or aim, the whirling nebulae of world stuff, or burnt-out suns chasing through space in search of a purpose. *The earth was waste and void* in those early days. Its beginning was in conflict and disorder. The material out of which it was formed having concluded one purpose sought for further use for itself, and out of its dissatisfaction sprang that which we call “order.” Movement is the simplest manifestation of energy. But movement is never content to settle down into mere commotion. Just as the earth itself was stimulated from without or within, or both, to evolve its present degree of order, so every fragment of it has its own

THE METAPHYSIC OF LEADERSHIP

definite purpose to fulfil and fit into the whole; that is to say, there is, so far as we can gather from data in hand, an instinctive recognition of responsibility to the larger order in every part. Even the particles of an atom, we are assured, move in a definite and ascertainable way to reach a palpable end. There is no movement of a plant that has not its reason—to gain foothold, to secure light, to propagate its kind. Once as I was making my way into a mammoth cave, at the point where the last ray of light licked the threshold of darkness, I saw a little plant stretching its form toward the day, bravely determined to escape the maw of darkness and death. It was so purposeful and human that I was moved to stoop and caress it. Or again look at yonder seed that has set its sails and is travelling down the wind, not idly but in search of a garden where it can grow; or at that flower that invites the bee to feast upon the honey held in its deep throat, and

LEADERSHIP

sends him out laden with a message of love that will be understood by the kindred flower which thus receives the kiss of her distant wooer and gives birth to progeny.

But let us look further. In the microscopic cell there is motion which at first sight seems aimless and without purpose. It is not so, however. At worst it is experimental at the beginning, and careful observation indicates that the "incipient locomotory power can be extended till light and air and moisture and many other things can be sought and moved towards." Its motion eventually ceases to be experimental and becomes productive of definite results. It assimilates food, shrinks from pain and danger, reproduces its kind, and advances in the scale of progress.

The ant from the days of the "wise man" has been a good illustration of deep principles. So let us call him into service in this connection. Across my window-sill flows day after day a tireless stream of these tiny

THE METAPHYSIC OF LEADERSHIP

workers, fetching and carrying. How merciless have I been in my endeavour to tease and thwart them! I have brought to bear upon their threadlike line every kind of obstacle and danger, but they have always won the day. Their purposeful movement was more powerful than my strategy, and the stream now flows along its chosen course unmolested by my hand.

As the scale of life rises, motion assumes increased definiteness until it reaches conscious achievement which is the characteristic feature of human movement. At first, perhaps, it lacks in definiteness because in human life the dependent and experimental stage consumes more time than in lower manifestations of energy. But in the end it more than makes up for deficiency in the beginning. I believe that it may be said with truth that there is no such thing as a wholly aimless life among sentient beings. That which comes nearest to it is an apathetic character. But at bottom the ex-

LEADERSHIP

planation of the listless disposition is the desire to gratify self—an unworthy goal surely, but none the less a goal.

At the dawn of history man's earliest efforts were competitive in a more marked way than at any later period. The struggle, however, was something beyond a scramble for mere self-preservation. It had in it positive and constructive elements, else there could not have been any progress. There was struggle for existence, it is true, but there was also struggle for opportunity to work out a more or less definite and conscious purpose; that is, it was aggressive as well as defensive. The method of the strong was to ensconce himself in some inaccessible spot and there work out his plans. His safety was away from the multitude, not with them, as the Rhenish castles in their ruined beauty live to testify.

With the advance of time things have taken on a new complexion. We have come to learn that it is in company with, and

THE METAPHYSIC OF LEADERSHIP

not apart from, the crowd that security lies, and that purpose is social rather than individual; or, to speak more accurately, individual in a way that can be worked out to best advantage in society. We have as yet done little more than begin to learn this lesson, we with our social and national exclusion acts. Our purpose is only semi-social thus far. In theory we are ready to say that "the unit is the instrument of all," but we do not trust the principle all the way through.

Be this as it may, on every side we see movement which is never content to be mere ebullition, everywhere purpose, always a goal fancied or real, always unrest but always expectant unrest. All that unrest needs to convert it into purposeful movement is that drop of hope which God let fall at the beginning into chaos, and which the past failures and disappointments of the world's history, so far from extinguishing, have developed into the dominating force

LEADERSHIP

in every phase of life. Purpose is the child of hope, and purpose has a final goal.

But what is the goal, the

One far-off Divine event
To which the whole creation moves?

What it is not to be is tolerably certain. It is not to be a flare of judgement, such as is depicted in a Michael Angelo fresco, nor perpetual ecclesiastical order and song, a sort of unending choral service. It will combine in itself, however, the best of everything that is worthy in human experience, though, as we are aware, purpose never more than half reveals the glory of its goal until we have achieved it. The goal that we aim at, if we live life aright, holds in its halls a throne which we shall be unable to discern until our journey is over and our task done. Though the goal must, then, continue to be veiled, there are certain characteristics which inhere in it of which we may feel tolerably sure.

1. *It has Personality as its centre.* The

THE METAPHYSIC OF LEADERSHIP

world that came from God and moves in God, ends in God. The Bible begins with Personality and ends with Personality. "*In the beginning God created the heavens and the earth.*" "*He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus. The grace [i.e., the personal inner working] of the Lord Jesus be with the saints. Amen.*" In between the first and last lie *the multitude that no man could number*,—persons of every nation and kindred and tongue.

Jesus comes to fill in the outline sketch of universal purpose with colour and detail, to save it from pettiness and incompleteness and waste. He proclaims God to be the God of the minutiae of purpose, of the individual in society. He acutely individualizes purpose without detracting from its magnitude or its massive aspects. He declares Him to be a God who concerns Himself with the curves of an insect's flight, the modulations of the nightingale's song, the

LEADERSHIP

number of hairs in the human head, and the most Divine Being is revealed to be the most human and companionable of all. The Goal of all is equally the Goal of one.

2. *It is certain.* Not merely is purpose in God, but God is in His purpose. He dwells in His creation. His plan is wound up with His personality, and He bears witness to His determination to carry His purpose to a successful issue by His habit of immanence. Nothing is left to chance; therefore we can move about among mysteries as a child among the pieces of a picture puzzle, with the same interest, with the same assurance that piece fits to piece until a whole is formed.

3. *It is social.* Bible history—and for that matter all history—begins with a garden and closes with a city. There is an insatiable appetite in man for friends, a capacity which expands indefinitely with use. The greatest possible punishment is loneliness. Lazarus of the parable had fellow-

THE METAPHYSIC OF LEADERSHIP

ship—he was *in Abraham's bosom*; Dives was alone, craving not only a drop of water, but much more for the touch of the human hand. *Send Lazarus*, he cried.

The Jews are distinguished from other nations of old in the sweep of their movement. God's design was for them not a thing of the moment, fickle and liable to be changed according to the incomprehensible whim of divinity, not a matter of dynasty, but fixed and definite once for all, folding into its amplitude yesterday and to-morrow. In its later developments the entire world of men is caught into its august progress in the judgement of the great leaders of the chosen people, and the design that was first intelligible in connection with one nation is discerned to be coincident with the uttermost limits of humanity. The goal becomes so social that its numbers no man can reckon.

I personally am unwilling "to think that the prodigal-son attitude . . . is not the right

LEADERSHIP

and final attitude towards the whole of life;" I am unwilling "that there should be real losses and real losers, and no total preservation of all that is."¹ *It is not the will of your Father which is in heaven, that one of these little ones should perish.*

My own hope is a sun will pierce
The thickest cloud earth ever stretched;
That, after Last, returns the First,
Though a wide compass round be fetched;
That what began best can't end worst,
Nor what God blessed once, prove accurst.

At any rate if there are to be real losers and losses, it is our duty to adopt the prodigal-son attitude towards the whole of life, that whatever waste there is to be may be minimized to the last degree. A brave attempt must be made to gather up the fragments, that nothing be lost. I know from experience that it is worth while.

I believe that when we meet Jesus He will be distinguished not by His state or by outward marks,—none of us know what

¹ *Pragmatism*, p. 296.

THE METAPHYSIC OF LEADERSHIP

His human face looks like ; for years I have felt that His traditional portrait has nothing especial to commend it as extraordinarily winsome,—but by the attractive power of His friendliness, reaching after us and drawing us to Him. The highest reward that human life has in store after fellowship with God will be capacity to enter deeply into the life and friendship of the vast crowd that will make up the human contingent in heaven. One reason why the missionary ideal rings true is because, in its nobler efforts, it aims to make friendships as broad as the human family. We are cramped for lack of sufficient fellowship and reach out in every direction for an extension of it. I have not the least doubt that those who are trying to get into communication with Mars are impelled far more by a desire to increase companionship than by a curiosity as to how the people of the other planet manage their irrigation ! It is devoutly to be hoped that we shall have settled our lit-

LEADERSHIP

tle differences, and be on friendly terms with the Orient before we actually exchange thoughts with the dwellers on Mars, for it would complicate matters to introduce among them our little family troubles, would it not?

4. *Man must play his part in promoting and furthering it.* In our progress from the garden to the city we move from nature to the highest construction of the human hand. The ideal is from heaven, the performance is man's.

We cannot destroy the world-purpose or alter it. But we can exclude ourselves temporarily at least—I have nothing to say about the hereafter—from participating in it, on the one hand; or, on the other, we can contribute to it here and now. Human life is becoming more and more evidently the controller of the world and its contents. Though “our power of direct action is practically limited to muscular and mental activity” we are able to do wonders by com-

THE METAPHYSIC OF LEADERSHIP

bination. In the laboratory, the stock farm, the garden, new marvels are being born continuously. The hand of power is slowly but surely closing upon the throat of infectious disease, animal life is given at man's command a new and upward trend, fruits and flowers wed and propagate fresh varieties almost as the wizard gardener wills. Moreover, we are living in the early, not in the latter days. We are infants in knowledge and control of the universe compared with those who are to follow us. Next in importance to things spiritual and moral comes science, which is worthy of the best devotion of the best men. It is not unimportant, either, in relation to the final goal; and when allied, as is natural, to the spiritual and moral order, it contributes directly to its consummation. The day will surely dawn when our present stage of progress will seem antique, and when, perhaps, even power to make such chemical combinations as to give life an opportunity for self-

LEADERSHIP

expression in the laboratory similar to that which it finds in nature, will be as much a commonplace as the telephone is to-day. The great thing to do is to turn the full force of our growing knowledge of and power over life upon men, individually and socially, that the world may be a more righteous world. In this way the city will be builded according to the Designer's plan and method.

IV

In view of the foregoing, if it be in the main true to things as they are, a man may be a Leader in the highest sense, let his vocation be what it may, provided only that it be honourable. All Leaders worthy the name possess common characteristics—they “see life steadily and see it whole;” they discern, more distinctly than their fellows, evidences of purpose in themselves and in human life at large; they aid the world-purpose by their activity and their surrender to it. They

THE METAPHYSIC OF LEADERSHIP

may have interests widely varying and pursuits of every possible type, but this means simply that their several vocations are the instruments which they have individually selected for the prosecution of the common cause.

Granted that there is one "Divine event" for the whole creation, it follows that it is the part of wisdom, to go no farther, for every man to put himself in tune with the world-purpose, so far as it is discernible. The world-purpose exhibits certain characteristics which should find their counterpart in human life, and especially in those who have the gift of Leadership or who aspire to become Leaders. The distinguishing features of the whole must be found in the part, especially if the part be of the relative importance that man is to the universe. The truest Leader is he who best aids the world-purpose in extinguishing the lower elements that are at war with it, either by conversion or by dissipation, and by

LEADERSHIP

encouraging the production of the higher.

1. *The universe is unified.* It all hangs together as a coherent whole. Though it has its contradictions and its pluralistic aspect, the unities and conjunctions prevail. "No existing universe can tend on the whole towards contraction and decay, because that would foster annihilation, and so any incipient attempt would not have survived; consequently an actual and existing and flowing universe must on the whole cherish development, expansion, and growth; and so tend towards infinity rather than towards zero. . . . Given existence, of a non-stagnant kind, and ultimate development must be its law."¹ In our universe there is kinship between all parts and elements, sympathy between organic and inorganic life, between man and the rest of nature. Every embryo makes a rapid progress "through its ancestral chain of development." Each lives (or dies) for all, and all for each. Pluralism

¹ Lodge's *Substance of Faith*, p. 40.

THE METAPHYSIC OF LEADERSHIP

when controlled by a unifying force becomes diversity, enhancing and fortifying the oneness of the whole, like the members of a cantilever construction. Even a system of philosophy may have in it pluralistic aspects and arguments, but the very attempt to weave a system involves consistency, that is to say, its aim and purpose is to make some sort of unifying force the final master.

It is clear, then, that in so complex and diversified a thing as human life the earliest essential is that which will give coherence to the whole, a pervasive rather than a conjunctive force. It is to be found in Singleness of Motive. As the purpose controlling the totality of men and things is in its last analysis unifying in its influence, so the motive which governs each agent of purpose must be in tune with it and as single as it is. He whose motive is purest and who is wed by it to purpose will lead his fellows as a shepherd his flock.

2. *It goes about its work with dogged de-*

LEADERSHIP

termination and masterful power. Nothing can turn nature's attention away from her appointed task. The sun will not stand still nor the tide cease to pulsate at our bidding.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

The movement of the glacier pursues its slow race to the foot of the hills with unhastened but certain power. Night and day, seed-time and harvest, do not fail. Even our annual circle about the sun does not exhaust our world movement. It has a momentum toward some distant goal as well. The will of the universe is set and will prevail. Its attention is fixed on that which lies before, and what it has set out to do it will do.

To singleness of motive must be added Effectiveness of Will, dogged, masterful.

3. *The struggle toward perfection*—that is to say, the upward and onward tendency of the universe, which modern terminology

THE METAPHYSIC OF LEADERSHIP

has denominated evolution. There is a rising from the lower to the higher, not without setbacks and lapses, but in the main. Everything strives to be true to the law of its being. The detail of nature is careful and exact—its carvings are inimitably executed, its colourings shaded to a nicety, its minutest performances thorough.

Human Leadership calls for like aspiration toward perfection according to the law of our being, a perfection that finds expression in the moral sphere in the guise of Blamelessness.

4. *Correspondence with the Unseen.* There is that mysterious force called “life” which is neither a product nor a mere property of matter, that peeps out from behind and vitalizes everything that is. The highest forms of matter are those in which life struggles most to declare itself, suggesting that which cannot be spoken, a source whence all else flows, an ideal that is independent of the actual for its existence, but

LEADERSHIP

without which the actual is corpselike and useless. There is constant and unbroken correspondence between the world and the unseen agency which sustains and energizes every part.

In the case of man, there is a call for something more than passive surrender to the operation of life; there is asking as well as receiving, an interchange of confidences, if you will—Fellowship with the Divine.

Such, then, I understand to be the metaphysic of Leadership, and the qualities, Leadership having its source where it does, necessary for the highest type of Leader. A Leader bearing in developed form all these marks has been given us as a pattern and Leader of Leaders. No tribute to Jesus is necessary, but, as we pause at this point for to-night, it is fitting. He holds the reins of final purpose in His hands. That He will conduct securely to the goal the unimaginably vast multitudes of sentient beings from

THE METAPHYSIC OF LEADERSHIP

this and other worlds, the myriads belonging to all the yesterdays added to the myriads of all the to-morrows, together with the generations of to-day in which you and I have place, is fixed and sure. We are too remote just now from the consummation to comprehend it all, but the immortal in us, our infinite capacity for progress, our aspirations which are as soaring as the bird which tries to mount until it can beat its wings against the dome of the blue, enable us to apprehend when we cannot understand. We can prophesy of that which is to be as little as the silk of the cocoon can describe the brocaded splendour that awaits it.

Where lies the land to which the ship would go?
Far, far ahead, is all her seamen know.

Amid all that is mysterious and baffling, the supreme Leader stands within view,—yes, not a handbreadth away from the life of to-day,—to quiet our doubts and deepen our certainties. In His personality are the fundamental experience of man and the

LEADERSHIP

fundamental experience of God, blended and unified. In our loyalty to Him as we know Him—He asks nothing more than sincerity of us—consists our hope of making a good contribution to the “one far-off Divine event,” the complete manifestation of which we await. His sovereignty over the individual life is no less careful, no less loving, because He has worlds to whirl through space or generations to unify into a common family life; so that we can commit our case to Him with the assurance that we shall not be lost in the crowd or drowned in the depths of time and immensity. And whatever gifts a man may possess, whatever efficiency he may develop by industry and application, whatever genius he may have for Leadership, his power climbs to its throne only if, Leader of men as he may be, he is also the follower of Him who claims to be that which experience more and more proves Him to be,—*the Way, the Truth, and the Life.*

LECTURE II

*The light of the body is the eye : if therefore thine eye be single,
thy whole body shall be full of light.*

MATT. vi. 22

*I have always had one lode-star ; now,
As I look back, I see that I have wasted
Or progressed as I looked toward that star.*

BROWNING

*Plain good intention, which is as easily discovered at the first
view as fraud is surely detected at last, is, let me say, of no
mean force in the government of mankind. Genuine simplicity
of heart is an healing and cementing principle.*

BURKE

LECTURE II

THE POWER OF THE SINGLE MOTIVE

LEADERSHIP is a natural topic at a University, for a University is a school of Leadership, and Harvard has justified her character as such in her past history. The metaphysic of Leadership, as we have seen, consists in the passion for purpose, the craving for a goal which characterizes the whole universe in its totality and in its parts, and reaches its highest level in man. Motion is not content to be mere commotion. Even the confused throbbings of chaos are a petition for order. Motion becomes increasingly definite and intelligible as life rises in the scale, until in man it assumes the shape of conscious purpose. A Leader is one who has the sense of purpose for himself and the universe of which he is a part in a marked degree, and who bears in his character the features discernible in the larger order. He is the highest embodiment of motion, pos-

LEADERSHIP

sessing in singleness of motive a factor that makes for unity, in a sturdy will that which issues in productivity and achievement, in a blameless character an influence that deserts the good for the better and aspires to the best, in fellowship with the Divine that which dignifies the seen by expanding it to the utmost to receive the largest possible measure of life and glory—by “glory” I mean success so complete as to overflow and to radiate splendour. To-night we shall consider the first of these qualifications—the Power of the Single Motive.

I

The universe presents a twofold aspect,—pluralistic and monistic,—but its diversity is crowned by its unity. There are contradictions, or seeming contradictions, in its several parts, but the general tendency is, and always has been, toward greater unification. A complex creation is made simple by the lordship of one dominating motive. Given

THE POWER OF THE SINGLE MOTIVE

such a motive and diversity is capable of indefinite extension or ramification, without impairing the reality of oneness; antinomies are made to render mutual service, each to each, and there is a net gain of both enrichment and strength by the increase of that which at first sight would seem to militate against unity. A universe is made more marvellous, though not less coherent, by the revelation of worlds within a world; architecture finds its interest and beauty in the freedom of detail allowed by the style or motive; a typical melody or a *motif* weaves crashing chords, moaning dissonances, wild *arpeggios*, into a musical blend that is as truly one as the level sea; and as for the universe of the human body—what could be more complex?—it is so finely constructed that in a minimum of matter there is at once a maximum of diversity and a triumph of unity.

Motive is like the sunlight and the air. It is solicitous for every portion of that which it is called upon to pervade, not over-

LEADERSHIP

looking the small for the great, or neglecting the great in over-anxiety for the small; establishing a basis for mutual helpfulness throughout the whole by imparting its essential character to the least part. Its touch has the Midas effect of turning even that which is base into gold. Given a sufficient motive and the ethics of the dust become the ethics of the skies, and all life a dead level of splendour. This is a commonplace of history.

All service ranks the same with God:
If now, as formerly He trod
Paradise, His presence fills
Our earth, each only as God wills
Can work—God's puppets, best and worst,
Are we; there is no last or first.

Say not "a small event!" Why "small"?
Costs it more pain that this, ye call
A "great event," should come to pass,
Than that? Untwine me from the mass
Of deeds which make up life, one deed
Power shall fall short in, or exceed!

Just as there is no such thing as a purposeless life, motion without a goal, but

THE POWER OF THE SINGLE MOTIVE

everywhere purpose, so everywhere we discern the existence of motive which gives character or colour to activity, and determines the direction of purpose. One central motive controls every personality. There may be a number of motives, auxiliary or contending, but only one of them is king and what that one says is law. This is a mathematical necessity rather than a moral theory. It is not a matter of permission, but of capacity—*no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.* Two supreme authorities in the same sphere spell a house divided against itself and in the end civil war. Indeed it is as unthinkable as that there should be two centres to a circle, or that a man should walk in two opposite directions at the same time. One motive either converts, ousts, or absorbs all others until its rule is absolute. We can hardly speak accurately of “mixed

LEADERSHIP

motives," if our reference is to those which are likeminded, for in such a case there is no disputed sovereignty. The auxiliaries are to the central motive what the creeks and rivulets are to the river that calls them into its bosom.

No motive, however, becomes great and masterful without war. And experience would seem to indicate that the higher the motive, the fiercer the war. The character and extent of our freedom has been a matter of dispute for centuries, but those who admit that there is any such thing at all as freedom will agree that it is found, if nowhere else, in our liberty to choose and apply the motive of life. That is all our own, and it is to our interest, as well as to that of the common weal, that we should choose the best in sight. The very moment we make our selection, or as often as we confirm our choice, we go through the experience Paul did in the process of becoming a saint—*I delight in the law of God after the inward*

THE POWER OF THE SINGLE MOTIVE

man: but *I see a different law in my members, warring against the law of my mind.* We begin to understand the parable of "Dr. Jekyll and Mr. Hyde." We are conscious that one or the other must ultimately win out, even though for a while we seem to be able to play fast and loose with impunity. The light will either be light or darkness: the good, or the bad, motive must ascend the throne to the exclusion of the worsted contestant. *The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.* The triumph of the good motive will mean that the whole life will be flooded with splendour. *But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!* There can be no place in the end for any light: the evil motive will reign in undisturbed and deadly peace; and worst of all, its victim will think his darkness is light, for it will simulate the func-

LEADERSHIP

tion of light and guide into pretended security. From such observation as I have made of so-called "duplex personality," I have come to the conclusion that it is but an abnormal variation of the commonest thing to be found in human history—interior struggle between conflicting motives. For a while there is confusion and a seeming disintegration or splitting up of personality; in the end one of the two (or more) conflicting forces gains the supremacy.

Mohammed presents an interesting study in the battle of motives. "He was at first a religious enthusiast of the practical order, truly, humbly, earnestly attempting the work of reforming the national faith: his enthusiasm was strong enough to overbear personal difficulties and disgraces and make him unselfish in the consciousness of a mission. . . . The change comes with the Hegira. He loses with the unexpected access of power, first, his intentness, second, his simplicity and singleness of action, third,

THE POWER OF THE SINGLE MOTIVE

his unselfishness. Passion of power and self-indulgence sweep him unstably into their control, but the better spirit is underneath all the time and will occasionally burst out.”¹

“The better spirit is underneath all the time”—oh, faithful “better spirit” that suffers to be underneath, patiently waiting till the last moment for our human choice, to give it the regal place in our lives which for our sake it covets! If the better spirit is defeated in the end, it is long-suffering beyond words and loyal to the limit. But the light that is in us may become darkness, and when it does, how great is that darkness! It is an interesting speculation what Mohammedanism would have been to-day if its founder had been true to his first love.

We must be equipped for war, then, when we deal with motives. No one who has in the end achieved a kingly character has failed to feel the allurements of lower motives as he has pledged himself repeatedly

¹ *Life of Phillips Brooks*, i. 503.

LEADERSHIP

to the highest. The story of the Temptation in the Wilderness is the story of a battle of motives, and every virile character has a similar narrative to tell. In the struggle for the superior motive we gain a new appreciation of its beauty and power. There seems to be an illumination contingent upon struggle which reveals what would otherwise remain hidden of the attractiveness of the coveted treasure. Let me insist again that our motive is in our power, becoming what we say. It may be that we are limited on the right hand and on the left, that we are not altogether free agents in the sphere in which we live, that we are not responsible for our temperament or ideas, but we are responsible for our motive—and the motive is the deed, and not merely the deed, but, speaking in terms of eternity, the life and character behind the deed. Having once deciphered a worthy motive all our life can be spelled out in its alphabet. There is no safer guardian to which a man can unreservedly

THE POWER OF THE SINGLE MOTIVE

commit himself and his interests than a high motive. It is a pure pool in which every impulse and thought must bathe itself before being converted into action. Personality is so built that nothing which the soul puts forth can escape the influence of its dominant motive. Too much time or pains cannot be spent in ensuring that we gain a worthy one. It is a life companion and the master of our destiny.

II

A single motive being a necessity for every life, and its deliberate and conscious selection our business, the question arises, What shall it be? Manifestly the undertaking is so important and costly we cannot afford to waste ourselves on experiments. It is the part of wisdom to choose so well that there will be no necessity ever to regret or reverse our decision. A difficult task, you say, because of the countless directions in which our choice might fall. Very well. Let us see.

LEADERSHIP

All such motives as a serious person would care to wed have a certain family likeness. In the first place, a high motive is not the child of expediency. Expediency may be permitted to determine methods, but never motives. A motive of the kind we are considering is of permanent worth, and is as valuable and practical at the end of life as at the beginning. It will meet with equal, or perhaps I should say with progressive, aptitude the manifold changes, surprises, and exigencies of a career from youth to age.

Again a worthy motive never takes pains to hide from sight. It does not fear publicity, though it does not court it. While scorn-
ing to parade the streets, it meets the gaze of scrutiny with steady eye. It is transparent, and, like the diamond, of the same pure substance from front to back. It has not one character for show and a wholly different one for use. The apparent is the ulterior.

A third characteristic is dignity—it could

THE POWER OF THE SINGLE MOTIVE

not condescend to apologize for itself if it would. Knowing its purity, it points to its products as its justification and explanation.

Lastly, as an outcome, perhaps, of its other qualities, it does not know narrowness, but rejoices in its generosity. An incomparable freedom is the certain gift which it bestows. Its process of simplification is by inclusion, not exclusion. It rules out no interest that is human or divine, and encourages a man to multiply rather than contract his activities. It forms a steady centre from which innumerable radii may reach out in every direction, without disturbing or weakening the unity of life. Diversity under its reign means enrichment, not distraction. The single eye makes a personality and all that it touches full of light, and he who possesses the single motive has the key to the much coveted, much travestied, little understood, "simple life."

It is legitimate to raise the question whether there is one motive sufficiently

LEADERSHIP

sympathetic to suit every person in human society. Our several natures are so individual that at first sight it looks as though there were not. Various as the differences are, however, the unity of human life transcends its diversity. Our deepest nature is social, and seizes first, as being of highest value, that which fits all men everywhere. That this is done instinctively and increasingly is proved by the fact that society, so far from falling away, part from part, holds together as firmly as it does. It is timid enough in enlarging the boundaries of its corporate manifestations, but the ideal of the Church has never ceased to be the assembling of all nations under a common family roof, and the ideal becomes a more reasonable and practicable proposition daily.

Yes, there is one motive serviceable for all. It is at once suited to man as an individual and as a member of society. Time cannot alter its beauty or its power, adver-

THE POWER OF THE SINGLE MOTIVE

sity cannot dim its brightness, perplexity cannot break its singleness. The Single Motive is what for lack of a better term I shall denominate the Social Motive.

All motives can be classed under one or the other of two heads,—competitive or social. Indeed, I might go farther and say there are but two motives which dispute the right to supremacy, the distinguishing character of each being sufficiently described by the foregoing terms. All other claimants for the control of purpose belong to the competitive or the social family, in the relation of children to parent. The competitive motive has for its centre a man, and the social for its centre man. Let us consider them separately.

1. *The Competitive Motive.* In order to make this important matter as tangible and concrete as possible, let us resort to illustration, and take some typical happenings from authentic history which represent the competitive motive in operation.

LEADERSHIP

A group of men, normal in every respect, were walking together from one town to another and conversing as they journeyed. As they were all members of the same voluntary society their friendship was more than ordinarily intimate. Their conversation turned, as was natural, upon their common ideal—the establishment of a superior social order that promised to be so perfect as to be final. But before they knew it they revealed their incompetency to create any social unity by disputing who was the greatest. They were controlled by the competitive motive, which has as its principle activity struggle for the ascendancy.¹

The competitive motive leads its victim to think of others always with a view to comparison and the measuring of relative (supposed or real) merits. It is of a jealous disposition and cannot remain unperturbed at the success of others. Its aim is at greatness by contrast, and it is quicker to observe

¹ Mark ix. 33 ff.

THE POWER OF THE SINGLE MOTIVE

the defects than the merits of those who are, or to its suspicious eye seem to be, lined up as rivals. Undoubtedly it does promote a man to greatness, but to a greatness that is false. There is nothing cheaper than greatness to which men elect themselves, the greatness that makes others feel small. And it is an absolute disqualification for Leadership in that it separates its victim wholly from the crowd. It may be able to drive, but it cannot lead. There is nothing which it shuns more than identification with the crowd. It is the repudiation of broad fellowship, and its logical culmination is complete loneliness—the sort that Dives had. No wonder that the men of the story when they were asked by Jesus what they had been disputing about in the way were silent. The competitive motive cannot bear the scrutiny of an honest eye.

A bit later two of their number exhibited another characteristic of the competitive motive, when they asked their Master to

LEADERSHIP

give them the best places in the coming kingdom; and the rest of their company were every whit as defective in temper as their bolder fellows because they showed anger at the request that had been made—that is, each wanted the best place for himself. Evidently from what Jesus says to them later they expected to follow along the usual lines of Oriental greatness and find their chief pleasure in lording it over subordinates.¹

The competitive motive forces a man so to overvalue himself as to believe that he ought to occupy conspicuous position, and lend his energies to great matters. He views place and responsibility not mainly as an opportunity to become eminently productive, but as a sort of candlestick for the display of his own glory. Desire for lordship is preparation for tyranny in a strong man, and for conspicuous failure in a weak one. A lord cannot be a Leader. He can be a dicta-

¹ Mark x. 35 ff.

THE POWER OF THE SINGLE MOTIVE

tor or a bully, but not a Leader, for a Leader is merely the foremost companion. Self-importance more than anything else cripples Leadership. It wastes its vitality on self-contemplation, and chills sympathy to death. It is unable to give to co-workers or subordinates credit for their own performances, and demands that all that it touches should be copyrighted in its own name, as though production got its value from its reputation rather than from its inherent worth.

2. *The Social Motive* is the exact contrary of all this, and as antagonistic to it as light to darkness. We find it tersely described in connection with the incidents that we have been considering. When Jesus saw the aspiration for greatness that possessed His followers, He fostered it by contrasting the true conception with that false one which the disciples held. In a single breath He rebuked and inspired. *If any man would be first, he shall be last of all and*

LEADERSHIP

minister of all. Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great [you see the desire for greatness is encouraged], shall be your minister; and whosoever would be first among you, shall be servant of all. This was His precept.

But He had already illustrated its force by acting it out in His own person. By His own choice and act He became one of the crowd. Milton, though in the terms of a faulty theology, splendidly describes it:

That glorious form, that light insufferable
And that far-beaming blaze of majesty,
Wherewith He wont at Heaven's high council table
To sit the midst of Trinal Unity,
He laid aside; and here with us to be,
Forsook the courts of everlasting day,
And chose with us a darksome house of mortal clay.

Or as S. Paul, in one of his most moving letters, records it: *Who being in the form of God counted it not a prize to be on equal-*

THE POWER OF THE SINGLE MOTIVE

ity with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. By identifying Himself with the least and the lowest, and lifting them up, His union with humanity became of universal sweep. So complete and real was His assumption of human nature that He retained nothing of Godhead which interfered with His humanity. He was careful to be known as the Son of Man, and His actions were such as never to force upon those who did not look beneath the surface the belief that He was more than He appeared to be. Whatever else might or might not be believed of Him, He would leave no room for doubt that He was Man. From first to last He was always with the multitudes or their representatives. His human career is wonderfully social even in the manger and on the cross. The result is that there has

LEADERSHIP

never been an undisputed metaphysic of His personality. There have always been those who could not see in Him more than the foremost of the human family, just one of the crowd. *Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Judas, and Simon? Is not this Joseph's son?* is a question that men have never ceased to ask. And the question is a tribute to the thoroughness with which He took that step which alone could make Him supreme Leader. The only competition that He engaged in was for the lowest place, so that no one could feel that there was any human life below Him. The First became by His own choice Last of all and Servant of all.

The foxes found rest, and the birds had their nest
In the shade of the forest tree:
But thy couch was the sod, O Thou Son of God,
In the desert of Galilee.

He came into the world naked of all but
His humanity, and so far from putting this

THE POWER OF THE SINGLE MOTIVE

in contrast with the humanity of his fellows He used it as a mantle for theirs. He pressed mankind to His breast as a mother her babe. He came not to make others feel small, but to make them feel and be great. He did not cheapen God's greatness by parading it before poor dazzled human eyes, but He came to declare among men ignorant of their destiny how great man is.

Such ever was love's way: to rise, it stoops.

His purpose is to make the crowd great, to raise them to His own high level. *If I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.*

Again, He confutes the claim of the competitive motive that position and prestige are necessary to success, by avoiding them, not as evil, but as of no fundamental consequence. He occupies Himself with small matters greatly. He holds no official vantage ground. He is the peasant artisan—a “nobody” according to the phraseology of

LEADERSHIP

“society.” He could have graced the throne of a Caesar or the office of a high priest, but He chose the course that would bring out as clearly and as unmistakably as might be the power and beauty of human nature in its unembellished, unimpeded condition. He did not allow His manhood to be swallowed up by the glory of divinity or smothered by the accessories of the world. He kept Himself free that His opportunity might be full. There was no ornate frame to draw attention from the picture. He taught by example that it is not the place that makes the man, but the man that makes the place. A small man makes a great place the same size as himself, and the great man makes the small place as great as he is. Jesus satisfies the exacting requirements of the latest modern philosophy as expounded by its most brilliant exponent.¹ For He lived in “the very dirt of private fact.”² He occupied Himself with “the sweat and dirt” of

¹ Professor James.

² *Pragmatism*, p. 80.

THE POWER OF THE SINGLE MOTIVE

“this real world,” so as to make them noble not “in a bad sense,” but in the highest sense. In short He proved Himself, He the First of all and the Greatest of all, not “inapt for humble service.”¹ The most neglected are His constant solicitude and call forth His finest activities, and little children, whom His followers were inclined to push away as an insignificant nuisance, are bathed in His benediction and exhibited as a pattern for mature men. Of Him the separatists said in despair, *Behold, the whole world is gone after him*. He was and is the true Leader, for the centre of His motive and of His work is mankind — “for us men and for our salvation He came down from heaven, and was made man.” *The Son of man came not to be ministered unto, but to minister*.

III

The Social Motive, then, is the Single Motive. It is the only one suited to all men

¹ *Pragmatism*, p. 72.

LEADERSHIP

alike, and without it Leadership can be but a blind leading of the blind. In the light of the social motive Leadership is helpfulness—ability to help the weakest and most neglected and least to the uttermost and to the last. The virtue that it lays greatest store by is humility. In our day of push and strenuousness humility is apt to be lost sight of because it seems so unsuited to the conditions that obtain. Most people think of it as the grace of the unsuccessful, as a quality pretty and theoretic and the pet of theologians, but of no practical worth. Nothing could be further astray. Humility is the virtue that keeps a man always and everywhere and healthily one of the crowd. It is not a shrinking away from men: on the contrary it is a clinging with both arms to the many, identification with the multitudes of ordinary rather than with the handful of extraordinary persons. Pride and self-importance separate: humility unites. Lowliness and kingliness are coördinates. One

THE POWER OF THE SINGLE MOTIVE

cannot exist without the other. *Behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass.*

Moses stumbled at being called out as a Leader. He pleaded as his excuse that he had limitations, was but an ordinary man, one of the crowd. *Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?* But his plea for exemption was a revelation of the quality of humility which before all others was necessary—more necessary than his meekness. He was one of the crowd. It was just that—his knowledge of and intense sympathy with (not for) his people, that flashed out in anger in behalf of an ill-treated fellow countryman against an offending Egyptian—that qualified him to lead. Others could supply his limitations. A humble man has the grace to allow another to be tongue or eyes or hand for him without jealousy or dissatisfaction at the

LEADERSHIP

display of gifts in which he is deficient.

2/ Darwin was a king among scientists. No one disputes the fact. He and Gladstone never met until both were advanced in years, when both were grayheaded. The statesman visited the scientist in his village home where the latter was observing the habits of the strange little insect destroying sundew. It was at the time of the Bulgarian atrocities that the visit took place, and Gladstone poured forth a torrent of eloquence on the subject of the hour, the scientist listening with rapt attention. When Gladstone left, Darwin accompanied his guest to the gate, and shading his eyes from the rays of the setting sun, looked after the retreating figure, and said: "How wonderful that so great a man should come to visit me!" The king in science was kingly in character. He refused to be separated from his fellows by his greatness. He grouped himself with the crowd.

Lincoln was another man who became a

THE POWER OF THE SINGLE MOTIVE

great Leader because he jealously refused to allow privilege to separate him from the crowd from which he emerged. He appears first “a child born to an inheritance of want; a boy growing into a narrow world of ignorance; a youth taking up the burden of coarsest heavy labour; a man entering on the doubtful struggle of a local backwoods career.” But all the while he was developing a brave spirit and powerful mind and coming into close touch with man. The lowly life is the easiest life to know because it is not made opaque by artificialities, and Lincoln knowing the lowly life learned to read all men at a glance. “The sense of equality was his, for he grew from childhood to manhood in a state of society where there were neither rich to envy nor poor to despise, and where the gifts and hardships of the forest were distributed without favour to each and all alike. In the forest he learned charity, sympathy, helpfulness,—in a word neighbourliness,—for in

LEADERSHIP

that far-off frontier life all the wealth of India, had a man possessed it, could not have bought relief from danger or help in time of need, and neighbourliness became of prime importance. Constant opportunity was found there to practise the virtue which Christ declared to be next to the love of God—to love one's neighbour as oneself.”¹

It has been urged against Lincoln that he never was emancipated from a certain streak of coarseness that marred his character. Perhaps his coarseness was a defect, but it was a defect of his strength. He was of the crowd and could speak to them in their own tongue. Then, too, is it not so that the man's reality was too pure to allow of that veneer of nice manners which only hides and does not destroy an inherent coarseness that polite society suffers from as much as backwoods life? The truth of it is that in Lincoln's case, as well as in

¹ H. Nicolay's *School Boy's Life of Lincoln*, pp. 301, 302.

THE POWER OF THE SINGLE MOTIVE

that of every other Leader in his class, neither in appearance nor in fact, would he allow place and privilege to obliterate the marks of his origin or divorce him from the masses. "Manners makyth man" only when they are as deep as man.

It would be easy to multiply illustrations reinforcing my contention that the Leader must never allow himself to be anything less than of the crowd, that his deliberate aim must be to identify himself with them. But enough has been said to show that in practical working it is a principle of indispensable character, and that only he who is in the profoundest sense of the crowd can reach that consummation of kingliness which expresses itself in ability to be the servant of all. You can serve only those whom your sympathy embraces and understands.

In the case of a Leader, perhaps the hardest thing is to help those who stand immediately next—those who hold the trying

LEADERSHIP

position of second in command, or who are near enough to the front to be constantly impressed by the fact that they fall short of being at the front. The temptation to treat them as possible rivals and to depreciate their gifts instead of magnifying them is constant to every one but a truly great man. But it is clear that it is useless to be able to touch any and every man in the crowd without at the same time being able to make him great according to his capacity for greatness. The competitive motive would lead to the selection of men of small calibre for the second place, but the Social Motive selects the biggest to be found. Lincoln, to quote the example of this hero again, surrounded himself with strong natures—those who had been his most distinguished and capable rivals.

This is a fitting moment in which to say a word regarding the importance of those Leaders who, however high their place, never reach that of ultimate authority. It

THE POWER OF THE SINGLE MOTIVE

takes a great nature to fill second or third or fourth place greatly. Ambition and self-importance spoil a man for it hopelessly. It is easy to be Caesar; it is easy to be merely one of the crowd, an average man. *Aut Caesar aut nullus* seems to be a reasonable alternative to the competitive motive. But the Social Motive values place not for its glory, but for its opportunity, and is willing to fit in wherever the best opportunity lies. Second place in the estimate of the worldly-minded is only a trying phase of insignificance; in the estimate of a Leader it is not an occasion for rivalry, but for service. Rivalry as well as tyranny among Leaders was ruled out by Jesus—for they were Leaders in the making whom He addressed when He said in rebuke of their unholy ambitions, *It is not so among you*.

The relationship of the first to the second, and of the second to the first, is beautifully summed up in the case of Jesus and John the Baptist. The First said of the

LEADERSHIP

Second, *He was a burning and a shining light. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist.* And the Second said of the First, *He that cometh after is mightier than I, whose shoes I am not worthy to bear. The friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease.* Familiar as I am with these words, I can never re-read them without emotion.

There are few incidents more edifying than the struggle for second place between Darwin and his great cotemporary Wallace, both of whom at the same moment hit upon the principle of the origin of species. Each desired the other to receive the full credit due him. Though first place justly belonged to Darwin he hesitated to take it, and did so only after long deliberation. Wallace with equal modesty took second place

THE POWER OF THE SINGLE MOTIVE

in the spirit of John the Baptist. Long years afterwards Wallace wrote to his renowned fellow scientist: "I hope it is a satisfaction to you to reflect—and very few things in my life have been more satisfactory to me—that we have never felt any jealousy towards each other, though in some sense rivals. I believe I can say this of myself with truth, and I am absolutely sure that it is true of you."

One more incident worth citing comes to mind, and I refer to it largely because it has to do with the history of one of our own statesmen whose worth is variously measured. The genius of Alexander Hamilton is a fact that no one denies, but was there not a higher kind of greatness than genius in a man who, conscious that he had transcendent capacity, settled down in second place in such a way as to lend his gifts to Washington with a generosity and self-effacement that at this distance of time make it difficult, and in some instances im-

LEADERSHIP

possible, to say what was the work of Washington and what that of Hamilton?

Characters of the type that we have been considering are more or less indifferent to accessories, prestige, place, privilege, for the chief instrument which they depend upon for the performance of their work is their own personality. Still they are the men to whom we gladly commit privilege and whom we call to high position, for we know that in their hands privilege and place will never separate them from the crowd and will always be used for the weal of the whole social fabric. Self-importance is repulsive to them, and their ambition is to serve. The possession of place and privilege is in itself always a challenge to service. It ought not to be looked upon as a burdensome responsibility, but as a fine opportunity. But the alternative is sharp and searching—privilege either separates from, or unites with, the crowd. It does the latter when it is employed intelligently, actively,

THE POWER OF THE SINGLE MOTIVE

and thoroughly in behalf of the entire social body. There is a certain use of privilege which has the appearance of generosity, but which in reality is a phase of selfishness called to the birth by the taste and whimsicalness of the administrator. It results in the promotion of class and sectional interests. One of the main lessons to be learned in our day of privilege is that it must either be used as has been indicated or relinquished—there is no other alternative. To put the case in terms of the effect upon the trustee—I dare not call him owner—it must either isolate him from or bind him to men, it must be either a toy or an instrument in his hands.

One day a rich young man came into the presence of Jesus. Looking upon him Jesus fell in love with him at sight. The youth was morally blameless,—a man of character, as we would say,—and yet apparently he was unable to bear the strain of privilege. Everything points to his righteousness as

LEADERSHIP

being of a self-centred sort. He wanted the best things for himself, and he stopped at that. Jesus invited him to give up his wealth—not to Himself or to the Apostolic fellowship, but to the poor—and join in His own free, unembarrassed, healthy mode of life. The young man sorrowfully refused.

I cannot for an instant believe that if he had been administering his possessions as a trust, Jesus would have bidden him relinquish them, any more than in the case of the rich Zacchæus; though it would seem tolerably certain that had Jesus counselled Zacchæus as He did the young man, Zacchæus would have gladly responded. He whose sense of responsibility regarding wealth is so great as to lead him on his own initiative to give fifty per cent of it, principal and interest, to the poor, and make four-fold restitution in case of injury to another sits lightly to his riches, and could easily be prevailed upon by the Master of life to surrender all.

THE POWER OF THE SINGLE MOTIVE

No, that young man was not using privilege so as to unite him to the crowd. That was the trouble. His wealth was a toy, not an instrument, and stood between him and perfection. He was not strong enough to bear the burden of trusteeship. *How hardly*, says Jesus as the young man turns sorrowfully away, *shall they that have riches enter into the Kingdom of God!* which is a different thing from the words which follow: *How hard it is for them that trust in riches to enter into the Kingdom of God!* The former is a challenge to high service and good stewardship. To tell a strong man that a thing is hard is to whet his desire to accomplish it, and to make him gird himself for the task. The latter is a call for a change of heart.

Undoubtedly there are those who are called upon to relinquish all, and among Christians it should not be counted as odd for a man to do in our day that which Jesus bade a fine young fellow do, and

LEADERSHIP

which every one who reads the story regrets that he did not do. But frequently it is more difficult to administer wealth as a trust, expertly and wisely, than to give it away. The time is slowly approaching when it will be as impossible for an individual to achieve wealth at the cost of the suffering of the multitude, as it already is for him to call himself a feudal baron and defy society as it is organized; or, having wealth, to employ it without regard to the principle of stewardship, as it now is for an insurance company to conduct its affairs without reference to the interests of the policy-holders. As soon as those who have privilege awaken to the realization of their opportunity, there will be a change in the complexion of human affairs. Awhile ago I spent a night in the house of a savage far remote from civilized life. Decked in its untarnished shop-paint, I saw hanging on the wall a garden rake. My host had received it from the government as an aid to the cultivation of the

THE POWER OF THE SINGLE MOTIVE

ground, but he hung it up as a curio. Similarly the whole face of what we are pleased to call civilized society is cluttered up with privilege, used as a toy for self-pleasing,— privilege which was bestowed as an incentive to and instrument for the kingly duty of broad and effective service. S. Paul, a man who apparently¹ had at least what used to be termed a competency, and did not feel called to relinquish it in order to make his discipleship perfect, sums it all up when he says: *Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate.*

The temper of mind that shuts its eyes to the enormous evils of our day, and gathers all its force to maintain the present order of society, is lamentable. What we ✓

¹ Acts xxiv. 26; xxviii. 30.

LEADERSHIP

ought to do to remedy matters is not easy to formulate. The gospel of philanthropy with its daily basket of contributions is out of date, the gospel of political economy with its cold science has no adequate scheme to propose; but the Social Motive with its gospel of sharing is the spark from which some day a great fire will be kindled at which the whole world will warm itself. Society, as we know it, is not a permanent order; it is not a sacrosanct thing which it is a crime to fault. It is transitional, as all imperfect things are, and will give way to a better order, becoming a curiosity of the past to be grouped with the feudal system and the days of slavery, just as soon as the leaven works a little more. It is the bounden duty of masters of privilege so to employ their Leadership as to hasten the arrival of a new era by a whole-hearted devotion to the Social Motive.

LECTURE III

*One thing makes the years its pedestal,
Springs from the ashes of its pyre, and claps
A skyward wing above its epitaph—
The will of man willing immortal things.
The ages are but baubles hung upon
The thread of some strong lives—and one slight wrist
May lift a century above the dust.*

WHARTON

Ismene.

But you desire impossibilities.

Antigone.

*Well, when I find I have no power to stir
I will cease trying.*

Ismene.

*But things impossible
'Tis wrong to attempt at all.*

Antigone.

*I shall meet with nothing
More grievous at the worst than death with honour.*

SOPHOCLES

*He who did most, shall bear most; the
strongest shall stand the most weak.
'Tis the weakness in strength that I cry for!
my flesh that I seek
In the Godhead! I seek and I find it.*

BROWNING

LECTURE III

THE POWER OF THE HUMAN WILL

WE have considered the first of those four qualities which characterize the totality of things. Whether in matter or man it alone unifies, correlating part to part and each to the whole. As it finds expression in human life we know it as motive. Motive is the atmosphere which oxygenizes all other qualities. It is the central factor in character, and is the only one that we are altogether responsible for. There are many motives, but all may be grouped as either competitive or social. The one regal motive is the Social Motive. Possessed of this unifying principle a man has the earliest and most essential qualification for Leadership. It identifies him with the crowd which he is to lead, and turns every privilege of wealth or place into an instrument for use in behalf of the whole social body.

LEADERSHIP

I

If a Leader needs the single motive as his first requisite, he must add to it force as the second. The forcefulness of the movement of our universe stands side by side with its unity. Now the symbol and agent of power in human personality is the will. Its first act, and if you wish, its only absolutely free act, is to choose its motive. This done motive in turn plays upon the will that wooed and won it, and upon the emotions which always stand at the elbow of the will, and the net result is purpose mounting into achievement. The emotions are the first to feel the influence of motive, and they respond by contributing to life those beneficent agents known as good desires, which form the raw material out of which character is spun. Smiling with the joy of promise, they are the measure of our capacity, generously giving us a taste beforehand of the good things that we are inheritors of. They are not to be viewed as

THE POWER OF THE HUMAN WILL

doubtful optimism or deceitful emotion. As a rule the best desires we have are toward that which is unwonted and foreign to our experience. They move in the direction of adventurous activity and encourage us to inquire whether, perhaps, we may not have capacity which we have never done justice to.

There is something in us that delights to depreciate these infant progeny of high motive, and dismiss them as mockers of our weakness. Our distrust of good desires is due to our sense of feebleness in part. We are in a state of imperfection and have our spells of growing pains. Then, too, he who has had but small experience has had experience of failure. We hear the call of good desires to rise and walk, but past experience reminds us that we have tried on previous occasions and failed. We do not know how much we rise in an attempt to rise. It is better to try and fail than never to try at all, for honest effort minimizes the evil of

LEADERSHIP

failure when we are unfortunate enough to fail.

But our chief disloyalty to the friendly aid of good desires consists in our chronic distrust of the power of the human will. The human will is the symbol and agent of power. In activity it presents the highest aspect of motion, more potent than the inexorable pressure of the glacier or the wildest moods of the sea.

The will of man willing immortal things.

There are some clearly ascertainable causes for our low estimate of the power of the will and for its frequent failures—its ofttime feebleness, its barren resolutions, its broken vows. Among us Christians there is the inherited fear of dishonouring God's operations within the human soul by insisting upon our power to be and do as we will. The ire of Pelagius was rightly "raised by the manner in which many persons alleged the weakness of human nature as an excuse for carelessness or slothfulness in

THE POWER OF THE HUMAN WILL

religion ; in opposition to this he insisted on the freedom of the will." His exaggerations we of to-day are not interested to defend, but exaggeration in the opposite direction is productive of grave evil. God's inner working can never be dishonoured by attributing to the greatest endowment with which He has gifted personality the power which is resident in it. The sole function of the will is to act, to do, to achieve, morally, spiritually, physically. It has no other *raison d'être*.

Another reason why the will has been given a bad name is because we so frequently substitute wishing for willing—two vastly different things. Wishing is merely sending a flood of emotion in the direction of desire. Unaided its life ebbs out in sentimentalism that saps the will of its strength. Motive without will is idea—that and nothing more; clouds without water. Force without motive, on the other hand, is a destroying angel making for rout

LEADERSHIP

and disorder. Purpose is force inspired and unified by motive, stimulated by desire and backed by will.

A still further cause of our weakness is to be found in the prevailing manner in which we abuse our wills by not taking our promises to ourselves seriously. A resolution is a promise to self, which we are as bound to keep as though it were made to another. The humanity that we find in ourselves is as deserving of reverence as that which we see in others. This is the first axiom of self-respect, and there can be no high degree of respect for others without it. As a matter of fact, however, most of us sit lightly to our resolutions. We will dismiss a broken promise to self without the courtesy of an excuse, or with such an explanation as we would scorn to give in apology for a failure to keep faith with a friend. Why should this be? If a broken promise to another is an insult, a broken resolution is self-insult. A promise is one of

THE POWER OF THE HUMAN WILL

the more sacred things of life, and even the morally careless are as a rule loyal to their promises. The whole structure of society is built up on promises and the assurance that they will be kept. It may be pleaded that though a resolution may be a promise to self it has not the binding effect of a vow. I am inclined to think, however, that as an oath is but the state aspect of an affirmation and perjury but the state aspect of a lie, so a resolution and a vow are not very widely separated at any rate. There is a difference chiefly in formality and intensity of expression. Our resolutions, though frequently not consciously made in God's presence, cannot be made out of His presence. A promise with another as witness is more likely to be kept than a solitary resolution—in part because two wills, instead of one, are operating on the purpose, and in part because a promise to or before another adds the incentive of twofold obligation.

There is a passage in the Diary of Samuel

LEADERSHIP

Pepys which is too representative of the fate that befalls most of us at one time or another to be altogether amusing. Here it is:

“Feb. 27th. I called for a dish of fish, which we had for dinner, this being the first day of Lent; and I do intend to try whether I can keep it or no.

“28th. Notwithstanding my resolution, yet, for want of other victualls, I did eat flesh this Lent, but am resolved to eat as little as I can.

“March 26th. Very merry at dinner; among other things, because Mrs. Turner and her company eat no flesh at all this Lent, and I had a great deal of good flesh which made their mouths water.”¹

Before Lent was out Samuel Pepys, Esq., had added not inconsiderably to his previous record of intemperance in both meats and drinks. Might it not have been quite different had he honoured the promise made to himself at the beginning, and not have

¹ *Diary*, vol. i. pp. 328 ff.

THE POWER OF THE HUMAN WILL

let himself off so easily from its fulfilment?

But enough of failure. It is time to turn from evidences of weakness in the will to exhibitions of its power. Experience declares that the human will is the most potent of all known forces, and that its unexploited power exceeds that which has thus far been displayed among men.

The one human Life with an uncorrupted and incorruptible will said: *He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.* We do not know, we cannot forecast, the exploits that are waiting for the Leaders of the race just below the horizon. But we have ceased to be surprised when fresh manifestations of power are adduced. The marvellous becomes the commonplace so fast that it is difficult to keep pace with the transformation. We are gradually awakening to the consciousness that the will has a scope that bears witness to its origin—

The will of man willing immortal things.

LEADERSHIP

As in the past it has achieved not merely where there is every encouragement and aid to bring it up to its best, but also much more where everything has conspired to crush and prevent perseverance and accomplishment, so will it be in the future.

I recently came across some extraordinary illustrations of the power of the will backed up by a religious motive. Among the Hindus of the Malay Peninsula it is the custom of sick people to make a vow to perform some dreadful act of self-discipline or self-torture if recovery is vouchsafed. At an appointed time and place those thus pledged assemble to fulfil their several obligations. The devotees allow their bodies, even in their most sensitive parts, to be pierced with silver stilettos, and in this plight walk a distance of three miles. Others walk the distance in shoes studded with nails that tear the feet. And here is a man who is buried head downwards, power to breathe sufficiently to enable him to pre-

THE POWER OF THE HUMAN WILL

serve life being afforded by means of a coarse cloth over his head. The tortures of the star chamber can hardly rival these self-imposed horrors,—horrors that are voluntarily embraced in order that the will may vindicate its honour and its capability before the gods. So many vows begin as a paradise and end as a prison. As Burke says: “Ease would retract vows made in pain as violent and void.” Nevertheless these fanatics, as we would call them, play their part without flinching. We can understand, too, something of the spiritual intoxication which results when the obligation is bravely undertaken—there is nothing quite comparable to it. I suppose that one aspect of a vow is a solemn pledge of the will to itself, and its fulfilment is an act of loyalty to and respect for the will. The wise man says: *When thou vowest a vow unto God, defer not to pay it. . . . Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.* His idea is that it will

LEADERSHIP

grieve God if we pay not; but there is another side to it: it will weaken and insult the will.

It is a far cry from the blind determination of the untutored Oriental to the statesman and scholar with his clear mind and ordered purpose. Yet power of will is not dependent upon ignorant frenzy. Its might as well as its beauty is enhanced by an honest alliance with culture and reason. It is less headlong, though more enduring, than the erratic flights of fanaticism.

As splendid a triumph of a trained character as I know is that of the great American statesman, Alexander Hamilton, which by sheer weight of purpose he won over his opponents in the Convention of the State of New York assembled in 1788 to consider the draft of the Constitution. A friend finding him one day alone, "took the liberty to say to him, that they would inquire of me in New York what was the prospect in relation to the adoption of the

THE POWER OF THE HUMAN WILL

Constitution; and asked him what I should say to them. His manner immediately changed, and he answered: 'God only knows. Several votes have been taken, by which it appears there are two to one against us.'" On a previous occasion he had written: "Two thirds of the Convention and four sevenths of the people are against us." "Supposing he had concluded his answer," continues the narrator, "I was about to retire, when he added in a most emphatic manner: '*Tell them that the Convention shall never rise until the Constitution is adopted.*'"

Hamilton's victory now lives in our national institutions. "On his return to New York it seemed as if a unanimous people had come out to celebrate his victory. It was not only the Convention of Poughkeepsie which had been conquered by his masterful and persuasive influence. The minds also of the men who welcomed him with hymns and banners had been subdued

LEADERSHIP

and fascinated by the dramatic spectacle of a 'visionary young man' struggling against the discipline of overwhelming odds, day after day for six weary weeks, and in the end overcoming all opposition, by the power of a great character strung to its highest pitch by the inspiration of a great idea."¹

II

Let us consider now some of the conditions in which the will is most likely to do something worth while and make it a worthy instrument of a Leader.

1. *The will must aim at the seemingly impossible.* It can be at its best, and can bear witness to its capacity, not merely when it is struggling with a difficult task, but when it is bold enough to tackle that which to the ordinary eye appears to be beyond human reach—in short it must will immortal things.

Now to the common breed the unwonted

¹ Oliver's *Hamilton*, pp. 177 ff.

THE POWER OF THE HUMAN WILL

is the impossible,—things as they have been are sacred and must be held inviolable, and everything but the present order is disorder. It is the part of a Leader to confute the unbrave and to disregard the worship of things as they are in his essay to reach things as they ought to be. Unknown country may be dangerous; lions, perhaps, will be in the way. But the Leader sees security in the midst of danger and rather likes lions. He says in the words of sturdy Israel Putnam when he volunteered to captain a forlorn hope: “I will dare to lead where any dare to follow.” Fear impedes the will dreadfully. Fortunately fear shuns analysis and flees before the calm eye of relentless scrutiny. In a Leader it usually runs to one of two extremes—fear of being considered eccentric on the one hand, and fear of being lost in the crowd on the other.

Eccentricity is frequently a brave breaking away for conscience' sake from popular ignorance. It diminishes the following and

LEADERSHIP

makes its advocate unpopular—two consequences that in our day of worship of majorities and theoretic belief in democratic infallibility are hard for a Leader to face. But Christ was eccentric in the eyes of the ultra-conservatives. So was S. Paul. So was Wyckcliffe. So was Luther. So was Washington. A true Leader must expect at times to be held eccentric in the judgement of the populace. Darwin knew it and was undisturbed by the onslaught of ignorant critics, though he looked with eagerness for the opinions of those who were in a position to pronounce a verdict.

Antigone, that heroine of antiquity whose fine and genuinely feminine womanhood makes her a pattern for her sex in every age, and whose courage places her in the ranks of Leaders, did not hesitate to step out from the crowd when duty called and bear the charge of eccentricity. She found grounds for added zest in her determination to secure honourable burial for her brother

THE POWER OF THE HUMAN WILL

in her sister's opposition and arguments of impossibility.

Is. But you desire impossibilities.

Antig. Well, when I find I have no power to stir,
I will cease trying.

Is. But things impossible
'T is wrong to attempt at all.

Antig. I shall meet with nothing
More grievous at the worst than death.

Poor Ismene is too tame to dare—

I was born too feeble to contend
Against the state.

She was of the crowd, when it was the part of greatness to be above it. It is one of the perplexities of a Leader to know when he ought to guide and when to be guided. Each one must work it out for himself. Clive once wrote to Warren Hastings: "From the little knowledge I have of you, I am convinced that you have not only abilities and personal resolution, but integrity and moderation with regard to riches; but thought I discovered in you a diffidence in your own judgement, and too great

LEADERSHIP

an easiness of disposition, which may subject you insensibly to be led where you ought to guide. Another evil which may arise from it is, that you may pay too great an attention to the reports of the natives, and be inclined to look upon things in the worst instead of the best light. A proper confidence in yourself, and never-failing hope of success, will be a bar to this, and every other ill that your situation is liable to." Hastings' fault seemed to have been in the direction of being too much of the crowd, and not being ready on occasions to appear eccentric. It is a triumph indeed to be able to think, speak, and act as one amongst others and yet as one in advance of others.

It is not eccentricity when the old centre is false, as it was in the case of the Greek custom against which Antigone revolted. The Leader in reality is striking a new and a true centre by his moving away from the old. The social motive prevents him from

THE POWER OF THE HUMAN WILL

being separated from the crowd, for he never ceases to try to lift them to the place where he stands, and his action is not an individual protest so much as a representative and sympathetic service.

On the other hand, the Leader must not fall into the error of supposing that he must cultivate a certain aloofness lest he should lose power, or suffer from obscurity in and obliteration by the crowd. He is in danger of being a tyrant who loves to feel the power of his will held as a force over his followers, as a teamster holds his whip over his horses. It is the better part to insinuate it as an influence into the life of the many, so subtly that they will hardly realize the source of their new power. To do this a man must be of the crowd. Oh, the joy of being one of the crowd, close pressed to the whole so that you are to those whose breath is upon your cheek as a vital organ is to the body! You can pass your gifts and life into them as secretly and jubilantly as

LEADERSHIP

you choose; so greedy to miss none that you can enfold in the warmth of your purpose the least and the greatest alike—ah, this is to be a Leader! But of all lonely positions that of being in the crowd and not, at least in sympathy, of the crowd is the loneliest. What is the use of strength, of gifts, of graces, if not to endow others with them? Apart from all other considerations self-realization is possible only in society,—society viewed in its most magnificent breadth including the men of yesterday, to-day, and forever. *I saw a multitude which no man could number*, said the most famous of all mystics. There was nothing sectional in his conception of society. S. John knew well enough that though the crowd needs what a Leader can give, the Leader in his turn depends in great measure upon the crowd for the development of his gifts. S. Paul, too, saw the importance of keeping the crowd together. He fought the battle of his life for the estab-

THE POWER OF THE HUMAN WILL

lishment of a universal society under the unifying power of a universal Leader. How he would have lamented over those churches of to-day which are drawing-rooms of fashion, groups of select philosophers, sectarian to the core, whatever their claim to catholicity! The missionary ideal of the times is the truest thing in all the churches, for it at least stands for the conscious unity of the whole crowd, to the uttermost part of the earth.

But with all the insistence that Christianity lays upon the value of being of the crowd, there is no let-up in the realm of individual responsibility. It does not relieve but loads the will, thus silently but eloquently indicating its latent capacity. It challenges us to attempt the unknown, and men respond by plunging into the gloom of the untried with the same cheerful confidence that the Alpine train, emitting a chirpy whistle of confidence, darts into a hole in the mountains. "You are strong.

LEADERSHIP

Therefore dare"—that is the challenge of Christianity. In sharp distinction stands the wail of Mohammedanism: "God is minded to make his religion light unto you; for man was created weak."¹ The creed of Islam which preaches mediocrity has done little constructive work. It must be so with every belief that underrates the extent of individual responsibility. The Buddhist world, and generally speaking most Oriental cults, are deficient in definite achievement. The Western world, under the tutelage of a religion that daily aims at the impossible, is the world of achievement, though not what it might be if it had faith as a grain of mustard seed.

After all it is not that we strive to do the impossible, but that which to the self of mere experience looks impossible. This self has valuable lessons to teach, but its province is the past. The self that sees, that lives ahead of to-day, describes an ideal,—

¹ *Alkoran*, iv.

THE POWER OF THE HUMAN WILL

that is, an unachieved accomplishment,—and believing that what vision lays hold of by anticipation the will can gather into experience, it makes its venture. The higher, tutored self is convinced that that is possible which the lesser self, product as it is of a few days of activity, balks at as beyond the sphere of endeavour. The human will is just as much the instrument of the greater as of the lesser self. Hence it grows faint and spiritless when it confines its operations to familiar tasks along some rutted road. To prove its supremacy it must desert the highway, penetrate the jungle, leap at mountains, breast the rush of rivers. History says it does not do it in vain.

2. *The will must win its freedom by acting as if it were free.* No one cares to discuss the freedom of the human will except as an academic question fit for fireside argument.

The will of man willing immortal things.

And doing them is the common spectacle of the ages. “The free man is he who can

LEADERSHIP

control himself, who does not obey every idea as it occurs to him, but weighs and determines for himself, and is not at the mercy of external influences. This is the real meaning of choice and free will. It does not mean that actions are capricious and undetermined; but that they are determined by nothing less than the totality of things. They are not determined by the external world alone, so that they can be calculated and predicted from outside: they are determined by self and external world together. A free man is master of his motives, and selects that motive which he wills to obey."¹ Fate, environment, heredity, luck—all that you can conjure up as making against freedom of will—form an ocean through which our will must make its way. We can never change these adverse things perhaps; but we can steer a course through their currents. It is a case of the will of the ship, as it were, making

¹ Lodge's *The Substance of Faith*, p. 27.

THE POWER OF THE HUMAN WILL

the will of the sea stoop to serve it. The pounding waves, the stubborn tides, and the unfriendly winds will that the ship should go in the opposite direction to that in which her course lies. The ship reaches port without the waves having ceased or the currents subsided or the winds died, and yet she arrives where she wills on the bosom of that selfsame sea that threatened her with defeat before she weighed anchor and set sail. She has never left the close embrace of the waters—indeed, to have done so would have meant the surrender of freedom, the defeat of purpose, and the fate of shipwreck. So is it with human life. We cannot get away from the totality of things except by making shipwreck of ourselves. But with the power of the will we can reach the safe harbour that lies east of the shadows, by steering a faithful course through the limitations of time and confinement of space.

A Leader must believe that he is mas-

LEADERSHIP

ter of his destiny and cheer his followers into the same belief.

III

There are two principal directions in which the will finds opportunity for exercise, representing two phases of power—obedience and service, restraint and initiative. The two are not contrary the one to the other, but the reverse. A Leader must apply himself to both. Indeed, power to do depends upon efficiency in power not to do, which is but another way of expressing the trite saying that he who would command must first learn to obey. Obedience is the school of action.

The earliest period of obedience is coincident with that of development where, luxuriant in spirits, we are most anxious to do, to cut all restraints, to be independent. But the reason for it is not difficult to apprehend. The philosophy of obedience is that, especially in our formative stage, we

THE POWER OF THE HUMAN WILL

lean upon the wisdom and experience of our elders, in order that we may store up that reserve fund of vigour which every one needs for good work. It is not by chance that it is repeatedly pointed out that the commandment of obedience is the commandment of vitality. "*Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*" "*My son, forget not my law; but let thine heart keep my commandments; for length of days and years of life and peace shall they add to thee.*" "*Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.*" By obedience is meant not mere acquiescence in the commands of another, but a whole-souled embracing of an experienced judgement so that it becomes as our own. It is a fitting of the life into the supreme order. Doing God's will

LEADERSHIP

is, looked at from another angle, receiving God's life so that it becomes our vitality. Obedience, whether to those who are our interpreters of the totality of things, or to God's law as we know it, is the same sort of motion that a babe makes when it nestles closer to its mother's bosom.

But obedience is something more than a temporary agent of vitality, which, having been employed for a while, may be curtly dismissed. It is the preceptor of conservatism and a link binding us to the crowd who have achieved. Command, ideally considered, is the handmaid of successful experience and of corporate wisdom. Obedience, likewise ideally viewed, enables us to discern and understand quickly the thoughts, desires, and hopes of mankind. Part of a Leader's duty is to interpret the emotions of the crowd to themselves. But before he can do this he must make their emotions his own. Obedience, then, is a training in delicate sympathy, and, as life

THE POWER OF THE HUMAN WILL

goes on, becomes under changed conditions the quality that enables us to command in so graceful a manner as to give injunction the form of invitation in the eyes of the crowd.

Then comes the sphere of doing, the great world of honourable activity branching out in innumerable directions bewildering in their variety, and yet all waiting to be unified under the reign of the Social Motive. The vitality won in obedience is ready to be shared in service. Motive rises into purpose and is conducted by the will to the goal of achievement. We know what our activity is to be, for the Social Motive has already determined that it must take the form of service, service of a nonsectarian character, for the whole crowd. The spirit of the Leader has been so tuned to humanity by obedience that he enters his sphere of service as one entering the house of friends. He does not view the crowd as aliens and ingrates, but as men of his own

LEADERSHIP

family, children of a common Father, and so service takes on at once something of the form of privilege.

The exact spot in the crowd toward which a Leader should direct his steps is not always easy to determine. Obviously, you say, to where the need is greatest. That is true enough. The greatest Leader is he who has ability to help the weakest and most neglected and least to the uttermost, and to turn in their direction the aid of his own strength together with that of others of the crowd who are strong. But where to stand in order best to accomplish this end is a problem more easy to propound than to solve. Each man must determine it for himself, remembering that when the great group together congestion ensues; when the small group together impoverishment ensues. In some way congestion must be brought over against impoverishment so as to dissipate the one and the other social disease.

THE POWER OF THE HUMAN WILL

Without the great, the small
Make the tower but feeble wall;
And happiest ordered were that state
Where small are companied with great,
Where strong are propped by weak.¹

So Sophocles saw it.

Jesus, the strong Son of God, was always found among the people. The great and the wealthy sometimes sought Him out, but they looked for Him where they found Him—in the crowd. And much of the time, too, He was with the worst of the crowd, giving them His best and pointing them to the highest.

If the structure of society is good, then a man should not be averse to committing himself and his fortunes to any part of it where opportunity seems to lie—the stronger and more privileged his personality the more willing should he be to enter into the distressed sections. As the case stands, those are in the hard places who have the least powers of resistance, and

¹ *Ajax*.

LEADERSHIP

the privileged have an excess of protection which means of course over-indulgence and weakness. On the one hand, there is too heavy a burden of discipline under which lives break, and on the other, such a strained effort to gain a full share of the world's joy and to shut out all that is possible of its sorrow, as amply to account for the moral and spiritual defection among the children of the rich. "You cannot train great men if their whole lives are to be one long protracted good time." When I think of the unprotected girls and the fight they put up against the wiles and attacks, not only of their own conditions, but also of those who are strong, and yet who in the face of it all preserve womanly integrity, my heart throbs with joy at the splendour of human life—and at the same time aches with indignation at the ignominy of manhood, that in its strength does less than protect the weak.

The world is waiting for men endowed

THE POWER OF THE HUMAN WILL

with the gift of Leadership, who will show their sense of vocation by ruling out of their lives all interests that promote sectionalism and increase congestion, by rejecting as impossible for themselves occupations which cannot be brought into captivity to the Social Motive, and by a rough lack of reverence for so crude and unlovely a thing as our present order—men who will not hesitate to close the doors of privilege against themselves, if, in so doing, they see an opportunity of serving the masses. We can live this life but once, as has often been said, and it is only common sense to live it for all that it is worth, and in a way that would count even if death were to close accounts forever. If it is a thing of value and of power, let us test its capacity to the breaking point and to the finish. “Enter not into temptation” may mean for many of us, and must mean for some of us, an invitation away from much that is comfortable and pleasant—certainly

LEADERSHIP

for all who possess, a call from the worship of prosperity and isolated luxury into moderation in living and the companionship of the crowd. We who are rich have yet to learn the lesson of high thinking and plain living enjoined by the Concord philosophers—and, if I may venture on the correction, “eat bread and pulse at the *poor man’s* table.” It is not an ecclesiastical whim that leads to the vow of poverty, celibacy, and obedience, but stirrings of the instinct for Leadership, demanding for itself freedom, fellowship, and whole-hearted service. It frequently loses its purity of motive when it assumes professional shape. But if it is done under the domination of the Social Motive, it cannot fail in its end.

Society should be the weak man’s castle. It is in large measure his snare. Think of the men who have gone to the wilderness because they were sore beset by temptation! It is creditable to them—but what a commentary on society! Consideration for

THE POWER OF THE HUMAN WILL

the weakest always has been a sign that the Kingdom of Heaven is at hand. When the King came "*the bruised reed did he not break, the smoking flax did he not quench.*"

"*The people which sat in darkness saw a great light. And to them which sat in the region and shadow of death, to them did light spring up.*" "*The Lord hath built up Zion.*

He hath appeared in his glory; he hath regarded the prayer of the destitute, and hath despised not their prayer." "*The Spirit of the*

Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . This day is this scripture fulfilled in your ears." It has been made

clear by Jesus that the best is not only within the reach of the worst, but is prepared for them if they will but claim it, and it is for the stewards in whose keeping the

LEADERSHIP

best is to go out and meet the worst while they are still a long way off, and conduct them to their heritage. We have power to do this if we will to do it.

Need I repeat so obvious a truth?—all this means suffering. The will to do involves the will to suffer—which is much more than mere willingness: *I lay down my life. . . . No man taketh it from me, but I lay it down of myself. I have power to lay it down.* Leadership means pain. Yes, more than that—the greater the servant the greater the sufferer. *Behold, my servant. . . . He was despised, and rejected of men: a man of sorrows and acquainted with grief.*

He who did most, shall bear most; the strongest shall stand the most weak.

In suggesting this, and its corollary that the fiercest tempest of pain that ever beat, or could beat, on a Leader of men is powerless to undo or weaken him, but on the contrary gives him a new coign of advantage for the exercise of his Leadership—

THE POWER OF THE HUMAN WILL

I, if I be lifted up from the earth will draw all men unto me. This he said signifying what death he should die—in this testimony, I say, I have borne true and sufficient witness to the Power of the Human Will.

Our wills are ours, we know not how,
Our wills are ours, to make them Thine.

LECTURE IV

One that hath been in all points tempted like as we are, yet without sin. HEB. iv. 15.

*And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought.*

TENNYSON

I charge thee in the sight of God . . . that thou keep the commandment without spot, without reproach.

1 TIM. vi. 12.

*How very hard it is to be
A Christian! Hard for you and me,
—Not the mere task of making real
That duty up to its ideal,
Effecting, thus complete and whole,
A purpose of the human soul—
For that is always hard to do;
But hard, I mean, for me and you
To realize it, more or less,
With even the moderate success
Which commonly repays our strife
To carry out the aims of life.*

*And the sole thing that I remark
Upon the difficulty, this:
We do not see it where it is,
At the beginning of the race;
As we proceed it shifts its place,
And where we looked for crowns to fall,
We find the tug's to come,—that's all.*

BROWNING

For their sakes I sanctify myself, that they themselves also may be sanctified in truth.

JOHN xvii. 19.

LECTURE IV

THE POWER OF THE BLAMELESS LIFE

THE quotations with which I introduce this Lecture indicate respectively the ideal, the duty, the difficulty, and the social value of the Blameless Life, which is the third qualification for a Leader that we shall consider. We have thus far given our attention to singleness of motive, which attains its highest influence as the Social Motive, and the Power of the Human Will which, wedded to the proper motive, finds expression in service, especially in lending aid to the weakest and least, that they may receive a full share of the best there is. The next topic in logical order is righteousness, for the first and greatest fruit of the alliance between motive and will is blamelessness, moral integrity, in short, character, first ideally then actually. It is the principle of progress toward per-

LEADERSHIP

fection that is hardly less marked a feature of nature than its unity.

Few men can speak from the standpoint of attainment on more than a very limited degree of righteousness, so lofty is the altitude of its possibilities. But any one of an honest and sensitive disposition is aware that it is hard for him to pitch the reachable ideal too high, not only or chiefly because he sees that the glory of history consists in the number of its saints, but also because he knows from his own experience that the shame of history consists in the fewness of its saints. He is deeply alive to the fact that his moral incompleteness is due to his own fault and to no other cause. The highest ideal he can unfold is that which ought to have been—and as he fondly hopes may yet be—his actual character. Somehow, too, it is only when one takes the “prodigal-son attitude” toward his own case that the best robe, the ring, and the rest, seem possible for oneself and

THE POWER OF THE BLAMELESS LIFE

for others. It is in this spirit that I desire to treat the subject of the blameless life.

I

It is my conviction that aspiration toward virtue is a fundamental appetite of human life everywhere, and that the beatitude, *Blessed are they that hunger and thirst after righteousness*, is indicative of a universal characteristic as common as the physical phenomena which form its analogue.

There are, I believe, peoples so low in the human scale as to feel the attractive power of the character of Jesus as little as a deaf man the beauty of a Beethoven sonata. Even after years of continuous teaching there seems to be little or no improvement, and an impatient judgement attributes it to lack of capacity. This is quite contrary to my own experience, and I quote it only because fairness requires that I should do so, as there seem to be some well authenticated instances. Moral perception may be

LEADERSHIP

in an embryonic state and requires a long treatment before it awakens, but I am convinced the capacity always exists. Such cases are so rare, too, that it seems as though the explanation might be found in some obscure, moral disease, which stubbornly suppresses the appetite for advancement. My own experience and observation among those who are counted at the bottom of humanity's ladder are of a very different sort. Among as primitive people as you will find anywhere in the world to-day, I have been surprised at the quickness with which not only moral perception, but even moral sensitiveness, is developed. This is especially true of the boys with whom I have had to do. A real appetite for righteousness is rapidly manifested, and in a few short years those who were formerly untutored savages find their delight, like the Psalmist, in God's law.

Perhaps a still stronger indication of the hold which moral integrity has upon our

THE POWER OF THE BLAMELESS LIFE

✓
deeper self is the homage paid by evil livers to moral beauty. A common mob will applaud the hero and hiss the villain on the stage, though this perhaps is due in part to the environment of material attractiveness in which goodness finds its setting, and the unreal ugliness with which evil is endowed in the drama. At any rate there we see an emotional appreciation of virtue. But there is something more worthy of attention in the case of a person who is delinquent in duty, who is consciously and deliberately bad perhaps, and yet who at the very moment that he is ridiculing or opposing a righteous course with his lips is paying homage in his heart to the doer. He has a sense of shame for his own life, sufficient to give an uneasy conscience, though not enough to check his career. In the *Antigone* there is a beautiful illustration of this. Ismene has exhausted her arguments against her sister's determination to secure honourable burial for Polynices, and Anti-

LEADERSHIP

gone is turning away to carry out her loving purpose. Ismene impatiently exclaims, as one who has been defeated in debate and could easily descend to abuse:

Then go, if you will have it; and take this with you,
You go on a fool's errand.

But no sooner does the brave Antigone depart than her sister adds:

Lover true
To your beloved, none the less, are you!

Here we have, without going any further, a striking instance of the power of blamelessness and honour.

So strong is the moral appetite that it is difficult to destroy it, even in those cases where the depth of ignominy is magnified by the fact that the fall was from the height of opportunity. The poor profligate you can pick up any day in the purlieus of the North End or on the benches of the Common holds something more than maudlin emotionalism in his assertion that he does desire better things and is resolved to

THE POWER OF THE BLAMELESS LIFE

abandon his downward course. In most if not all such cases—and I have dealt with not a few men of this type—there is a glimmer of aspiration at least. In other words the hunger and thirst after righteousness is still alive.

I must not disguise the fact that I find it difficult, if not impossible, to distinguish between the ethical content of revealed and that of natural religion. It appears to be a matter of degree—the curriculum of a higher or lower school. Natural religion stops short of refinements, but it supplies the raw material out of which, and the basis upon which, Christian character is constructed. *Anima Christiana naturaliter* is true ethically as well as devotionally. Indeed I find myself less and less able to draw any sharp dividing line between natural and revealed religion, not because the study of comparative religions has led me to believe that all religions are natural, so much as that all are revealed. Certainly

LEADERSHIP

family likenesses show them to be from a single source, all of them forming, each in its own way, a preparation for and so involving a relation to Christianity, the fulfilling religion.

Both in history and individual experience the intrinsic beauty of righteousness is felt before its power to transform us into its likeness. We are drawn by its attractive face, as men without developed skill in executing art, yet with artistic souls, are drawn to a painting or a statue. So it is that a corrupt nation may have an ethical code of extraordinary beauty, and a person of very loose life an ideal of high order. But the one and the other keep it as we keep a portrait on the wall—merely a thing to look at and admire. Better still, the situation is comparable to persons who being within sight of food are out of reach of it, or though in full view of the rich man's table, feed on the crumbs that fall from it.

Human life considered in its entirety has

THE POWER OF THE BLAMELESS LIFE

a strong intuitive admiration for righteousness. We are steeped in a sort of subconscious conviction that there is a certain completeness of personality or character that constitutes normality in man, just as we have the same feeling regarding physique—witness the work of the Greek sculptors—or plant life. It exists first as a matter of fitness, beauty, satisfaction, without knowledge on our part why it should be so. Its beauty antedates its utility or implication of personal obligation. It is an ideal completeness that attracts us like that of a rose without blemish. But it is only thus that it begins. It eventually creates a sense of responsibility. An ethic a little in advance of our own pulls us toward it, and so the exceptional becomes the normal, and blamelessness a progressive phenomenon. It is that aspiration which in nature I have called struggle toward perfection, and which impels the lower to conform itself to the more advanced type, making the world the place

LEADERSHIP

of bloom and beauty and progress that it is. If sin is reversion to a lower type after we have known a higher, blamelessness is steady movement from good to better in an endless chain of improvement, the abandonment of the high for the higher, of the better for the best.

The development of ethics is a human development. There is a similarity of fundamental ethics all the world over. Even where there could not have been correspondence between race and race this is so. It has been as much a feature of history as the universality of language and government wherever there are people. The elements of ethics are the same wherever and whenever they have found expression. Long before the codification by Moses of the "Ten Words" their substance was understood by serious men of advanced moral sense. This is not a theory, but a fact of history. The Hammurabi code gives the essence of the Decalogue, showing that centuries be-

THE POWER OF THE BLAMELESS LIFE

fore the Mosaic enactment it was the ideal of Oriental people.

The occupation of Moses on the mountain during his forty days of solitude is not hard to understand. He was in correspondence with God in His aspect as the Holy One, who taught His servant the meaning of personal holiness. Moses was in retirement, not to become a machine to accomplish a task of recording, or a human derrick to carry down heavy bits of graven stone for the edification of his fellows. He was alone with God to get understanding and holiness for himself in order that he might extend it to the world. He gathered the precepts of holiness into his own soul and made them consciously the law of his personal life, so that when he reappeared it was startlingly manifest to all that there was a new inner light in their Leader's character. He had risen from a haphazard groping after righteousness to a systematic adoption of it, in such a measure of com-

LEADERSHIP

pleteness as, at that moment, he was capable of apprehending. He focused during his retreat the moral law in "Ten Words" and surrendered himself to their rule. He married the virtues to one another and inaugurated a new era in which isolated bits of goodness could not be mistaken for the whole. The necessity of this was borne in upon his soul by looking at God in His moral wholeness or holiness, and by his experience with human nature as he found it in himself, and the silly sheep of whom he was pastor.

Beauty, utility, and expediency intertwined in his consciousness as the tables of the law took definite shape. The law came from above as an ideal, but its exact form was determined by utility, and expediency, the needs of man as Moses saw them at that time, otherwise immediately the sixth commandment would have been "Thou shalt not be angry," and the seventh "Thou shalt not lust after a woman in thy heart;"

THE POWER OF THE BLAMELESS LIFE

indeed the negative form of the Decalogue further indicates utility as their part origin; they were defences erected in a besieged city. The social need of the moment required abstinence from murder and the most aggressive form of lust, hence the shape and terms of the injunctions.

The prophets moved along the same lines as Moses in dealing with ethics, only they went deeper. They summarized the law: *What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* They dealt with motives: *Rend your heart and not your garments, and turn unto the Lord your God.* They outlined positive virtues: *Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and*

LEADERSHIP

that thou hide not thyself from thine own flesh?

There is this to be noted in the Old Testament ethics that self-interest, individual and national, is mainly the motive appealed to—either to save the soul alive, or for prosperity's sake, the particular phase of righteousness being expounded is enjoined. *Be ye holy, for I your God am holy*, is there, but it is not in the foreground.

Turning from the religion of Israel to other ethnic religions, a similar high regard for righteousness and a more or less clear ethical programme are to be found. As for Buddhism, whatever Gautama may or may not have taught, he roused in his followers such a refined appreciation of righteousness, that among the Pāli scriptures we find some of the most attractively stated ethical precepts in literature.¹ The Buddhist call to

¹ See the *Dhammapada*; also the Introduction to the *Jātaka*. Arnold's *Light of Asia* is not a good guide to Buddhistic philosophy. It imports into Buddhism too much of the Christian motive of which the religion is quite empty. However, see Note p. 249-254.

THE POWER OF THE BLAMELESS LIFE

self-obliteration has no parallel in history save that of Jesus. But it must be noted that self-interest is at its core. Release from perplexity and toil and unpleasantness is the motive. In Oriental judgement salvation consists in the total suppression of selfhood and absorption into some ideal whole where self is nought and the whole is all. So far as salvation, considered as an individual reward, is the Christian incentive, we have something not wholly dissimilar, the distinction being that our idea of salvation embraces the jealous preservation of personal identity in and through social completeness. The passive Oriental disposition, with unquenchable racial and corporate convictions, of necessity formulates a different conception of bliss from that of the strenuous, individualistic Anglo-Saxon.

The Confucian system is not wanting in high ethical thought. "The principle of the measuring square" is so advanced as to be worthy of the characterization sometimes

LEADERSHIP

given to it of a negative statement of the Golden Rule.¹ In the *Analects*² the idea of reciprocity is advanced. "What you do not want done to yourself do not do to others."

Probably the last place that we would look for high moral teaching is the Koran. Nevertheless there we find it in flashes amidst pages of almost unintelligible maundings. "It is not righteousness that ye turn your faces in prayer towards the East and the West, but righteousness is of him who believeth in God and the last day, and the angels, and the Scriptures, and the prophets: who giveth money for God's sake unto his kindred, and unto orphans, and

¹ Found in the *Great Learning, Commentary*, x: "What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in his service of his superiors; what he dislikes in those who are before him, let him not therewith precede those who are behind him; what he dislikes in those who are behind him, let him not therewith follow those who are before him; what he dislikes to receive on the right, let him not bestow on the left; what he dislikes to receive on the left, let him not bestow on the right—this is what is called the principle with which, as with a measuring square, to regulate one's conduct."

² Book v. 11; xv. 23.

THE POWER OF THE BLAMELESS LIFE

the needy, and the stranger, and those who ask, and for redemption of captives; who is constant at prayer and giveth alms; and of those who perform their covenant when they have covenanted, and who behave themselves patiently in adversity, and hardships, and in time of violence.”¹ “Clothe not the truth with vanity, neither conceal the truth against your own knowledge.”² Mohammed’s followers claim for him, as the devotees of most cults claim for their respective founders, advanced righteousness. They “speak much of his religious and moral virtues; as his piety, veracity, justice, liberality, clemency, humility, and abstinence. His charity, in particular, they say, was so conspicuous that he had seldom any money in his house, keeping no more for his own use than was just sufficient to maintain his family; and he frequently spared even some part of his own provisions to supply the necessities of the poor;

¹ *Alkoran*, chap. ii. entitled “The Cow.”

² *Ibid.*

LEADERSHIP

so that before the year's end he had generally little or nothing left: 'God,' says al Bokhâri, 'offered him the keys of the treasures of the earth, but he would not accept them.'"¹

It would be aside from my purpose in this hasty survey of great religions to give more extended quotations, or to examine into the merits of Mohammed's character. The sole point I wish to make is, that human nature as such is drawn toward righteousness, and that moral integrity is held by the crowd to be an essential characteristic for a Leader. Either he has virtue, or else it is attributed to him by his followers.

II

Then Jesus Christ came. While He clarified, deepened, and focused ethical thought, the great thing that He did — that which separates Him from all ethical teachers before or since — was to give it a universal, endur-

¹ Sale's *Preliminary Discourse to the Koran*, p. 32.

THE POWER OF THE BLAMELESS LIFE

ing dynamic, putting it within reach of the least, and the weakest, and the worst; and to impart to it one motive for all. So far as "focusing" is concerned I cannot agree with Maeterlinck, who says: "Whatever the absolute moralists may say, as soon as one is no longer among equal consciences, every truth, to produce the effect of truth, requires focusing; and Jesus Christ Himself was obliged to focus the greater part of those which He revealed to His disciples, for, had He been addressing Plato or Seneca, instead of speaking to fishers of Galilee, He would probably have said to them things different from those which He did say."¹ There is such a thing as a universal tongue, and it was in terms of this tongue that Jesus taught. He could speak in no other language, for He was the Universal Man. In addressing the woman of Samaria, S. Peter, or the crowd, He was addressing man, and chose His thought

¹ Essay on *Sincerity* in the *Double Garden*, § II.

LEADERSHIP

accordingly. If Plato and Seneca had been near Him and He had spoken to them, it would have been in terms not less intelligible or suited to the crowd than those which He actually used; that is to say, the focusing would have been just as intense and just as pertinent to universal need as what has come down to us, whatever His words. But I desire to give special attention to the more important features of His contribution to ethics,—1. Dynamic; 2. Motive.

1. Jesus expressed this dynamic first of all in terms of His own human experience. Whatever we may think of His teaching, and of the exposition of His teaching by His most intimate friends and companions, no one can dispute His loyalty to His precepts. There is no hiatus, large or small, between His life and His spoken exposition of what life should be. He makes to-day, after nearly threescore generations of critics have studied His career, and with the same result, the boldest challenge that ever

THE POWER OF THE BLAMELESS LIFE

escaped human lips— *Which of you convicteth me of sin?* We may be confused in the metaphysic of His person, but we have no doubt that He achieved His ideal to the uttermost. He stood blameless at the beginning, and as He stood He stands. He teaches from the first that righteousness is not in word, but in power.

And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought.

The "Ten Words" become one Word in Jesus Christ and spell Perfection.

Further let it be noted that the dynamic was expressed in terms of common life. Jesus was not an ecclesiastic. The ecclesiastics did Him to death. He never held any official position. He was, as we would say, a layman,—and so is the layman's pattern. The virtues which He portrays by living them are the layman's virtues. His teaching carries weight not because He has a

LEADERSHIP

position, but because He has a character of authority, that is, a character that has already lived the teaching. He spent thirty years of labour upon Himself for the sake of others, and then took a holiday of three years from the carpenter's shop to teach the life He had learned to live, by giving public exposition of it. The Lord's Prayer, for instance, is so called not because He taught it, but because He prayed it into its concise perfection, and when His followers asked Him for help in prayer He was able to give it promptly from His own experience. It is interesting to find in one of the novels of the day¹ the following passage: "Why should not the saint of the future be a layman?' 'I believe he will be,' exclaimed Padre Salvati. The enthusiastic Don Faré, on the contrary, was convinced that he would be a Sovereign Pontiff." Benedetto tried to be an ecclesiastic, but his virtues were not of the order that the

¹ *Il Santo*, pp. 63, 64.

THE POWER OF THE BLAMELESS LIFE

ecclesiastics required, so they thrust him out of their midst—just as the Holy Office a little later treated the book that exalted these virtues.

When we scrutinize the lives of other ethical teachers and leaders something is always lacking; either there is the little rift that damages all the music, or some glaring inconsistency, whether the person concerned is Moses, or Gautama, or the latest philosopher. If the observer chances to think that in this case or that there is an exception, he has but to ask, to be told by the person concerned that something is lacking. No one except Jesus has ever been able to say: "In me promise and fulfilment have met together. I am what I ought to have been." This is in part to be accounted for by the fact that the dynamic necessary for the fulfilment of teaching has been looked for from some external source, in the code itself generally. It is this that has been the bane of Christianity. Practical

LEADERSHIP

ethics have singular beauty, and of course beauty is an aspect of power. A newly formulated code possesses, too, the winsomeness of novelty. But wherever dependence is placed upon the code for dynamic, strength will fail as we grow familiar with the beauty of the code and the novelty of expression fades. As a matter of fact, is it not so that all, or practically all, modern philosophers with a high ethical code whether utilitarian, or pragmatic, or rationalistic, or idealistic, who teach dogmatically and expect this system or that to take the place of religion, get their ability to be moderately true to their tenets in their own lives from some form of traditional or orthodox Christianity learned in childhood? They expect others to get a dynamic from philosophy which it is not, and never has been, in the power of philosophy to give.

It is different with Jesus Christ and His teaching. The power is resident in the person, whatever impetus may be had from the

THE POWER OF THE BLAMELESS LIFE

appeal of the code. Christianity is built, I will not say on dynamic rather than on righteousness, but on dynamic anterior to righteousness, or at least coincident with it. "Life" is the watchword of Christianity. *In him was life; and the life was the light of men; I am the Way, and the Truth, and the Life; I came that they might have life, and have it abundantly.* It was not until the dynamic of the Resurrection was let loose upon the disciples that, although filled with appreciation of the beauty of their Master's moral appeal, even the greatest of them was able to say, *I can do all things through Christ who strengtheneth me.*

The dynamic revealed in the person of Jesus Christ is for universal use. In order to declare its full force He placed it over against the hardest proposition that life contains—the man who had known better, had had high privilege, and had dishonoured all. You see I cannot help running into the "prodigal-son attitude" at every

LEADERSHIP

turn in the road! Jesus proceeds to proclaim that not the sackcloth and ashes of past failure, but the fair garment of righteousness is the Christian's heritage. Nor is that garment one of forensic pardon or imputed goodness, but goodness achieved by the unconquerable, all-conquering dynamic of eternal life. The dynamic that makes this possible is imperishable because it is organic; it is the dynamic of sonship.

It is true enough that Christianity has as yet produced no character equal to that of its Founder; but Christianity is very young still and just beginning to understand itself. Even so history has a fair sprinkling of characters so wonderful that they are second only to Jesus, and as for those who, but for the Gospel, so far from attaining a high degree of righteousness, would have been wrecks and failures, they are countless. Then there are those other some who in penitence move on from strength to strength of blamelessness. Their past per-

THE POWER OF THE BLAMELESS LIFE

haps blocks the way to immediate achievement, but their penitence is undoing the past—penitence that *sine qua non* of human life by which the days that are gone and the deeds that are done are remoulded and their eternal aspect reversed or purified, and through the exercise of which we announce ourselves to be morally responsible beings. Penitence is simply being absolutely sincere with oneself.

The Christian dynamic expresses itself only in terms of effort and is never discouraged by failure. No one from Jesus to ourselves has achieved or even known the meaning of power without struggle. I would like to repudiate the idea that saints are built that way from the first. As Ben Jonson said of a poet—"A good poet's made, as well as born"—so I say of a good man. Aptitude for goodness does not count much compared with struggle for goodness, and aptitude itself is of no account whatever without struggle. Jesus gives us a glimpse

LEADERSHIP

of His own struggle which is typical not only of one experience, but also of His whole career. The picture He paints is in high colour and is not intended to be dissected too minutely or interpreted too literally. What He would say to us through it is that He won gloriously through struggle, that He was not a demigod, but man. It is significant that the only two bits of autobiography He has left us—the Wilderness and Gethsemane—are the record of fierce battle and conquest with weapons such as are at our disposal.

In a popular novel we are told that Washington “was not a man of genius, therefore fell into none of the pitfalls of that terrible gift; he was great by virtue of his superhuman moral strength,—and it is safe to say that in public life he never experienced a temptation,—by a wisdom no mental heat ever unbalanced, by an unrivalled instinct for the best and most useful in human beings, and by a public con-

THE POWER OF THE BLAMELESS LIFE

science to which he would have unhesitatingly sacrificed himself and all he loved, were it a question of the nation's good."¹ It is psychological nonsense to say that "in public life he never experienced a temptation." A man's vocation is invariably the sphere of his temptation. Washington's temper and pride both assailed him in public life, but he, not they, won the battle.

Nor did Phillips Brooks without many a fight, and here and there a fall, reach the moral greatness that distinguished his character. The reality of his struggle and the enduring and profound character of his penitence are reflected in a line of a late sonnet from his hand, as distinctly as the forest in the mirror of the lake at its feet. The line runs—he is speaking about his house—

Where rests the shadow of my sin.

I refer to Washington and Phillips Brooks not only because they are near-by

¹ *The Conqueror*, p. 323.

LEADERSHIP

men, but also because they are as truly saints as others of much higher ecclesiastical fame. It is largely because the average person thinks of the yesterday saints as being in a class by themselves, "born saints," that it is necessary to assert that the to-day saints are as real as the yesterday saints and in no wise inferior to them. It is hard to convince people that yesterday saints became saints by struggle, and it is equally hard to convince them that to-day saints are saints at all.

2. Jesus added a new motive to ethics. The beauty of this motive—I have already defined it as the Social Motive—consists not so much in its novelty as in its comprehensiveness and generosity. It includes all that is good in existing motives and rearranges the perspective of the moral landscape. Self-interest and utility and expediency are all changed by being related to a central point, which heightens the value of all and destroys none. Self-interest, for

instance, is not decried. It is taken out of isolation. Self-interest must be multiplied until it reaches beyond the fragment of humanity where it begins, to the whole of humanity. "Love yourself," is selfishness only when we fail to love our neighbour as we love ourselves. In the earlier stages of the development of ethical thought a neighbour was the man sitting in the nearest chair; now he is the man, wherever, whoever, he may be. Personal rewards are held out to the faithful, but they are not rewards to be competed for, or which will set a man above his brother; rather are they such as get their highest value from being possessed by the many.

Utility and expediency are matters of moment. God's commandments have practical value here and now, not excepting humility, that forms the only means by which a Leader can always be of the crowd. Obedience is a source of vitality. Cleanliness began, among some peoples at any

LEADERSHIP

rate, as a divine discipline and is now accepted as a commonplace of decency. Meekness is a powerful factor in the control of others.

It's better being good than bad,
It's safer being meek than fierce,
It's fitter being sane than mad.

Doubtless many virtues came into play under the stimulus of expediency, but this does not make them any the less divine. Christianity in its ethical entirety has never been tried on a large scale or for an extended period, but experience in a small way seems to indicate that the least precept of its Founder will prove to be of immediate utility when the whole of His code is accepted *con amore*.

But lest we should lose sight of the main question in glancing at side issues, let us return to the Social Motive. It takes the righteousness of the individual and makes it the great instrument of influence, so that we aim at self-sanctification to promote

THE POWER OF THE BLAMELESS LIFE

the sanctification of mankind—*For their sakes I sanctify myself, that they also may be sanctified.*

III

A Leader must conform his life to the highest ethics. The power that integrity sets in operation is too intangible to analyze with ease, but there is no power on earth that is more electrical in its action. And in Christian countries it is more and more required of public men that they should have character. The framework of society is constructed on the supposition that those who are administering trusts are sound morally, and when the popular confidence is shaken the whole structure totters. Moral qualifications in a competition for office are always looked for and discussed, so that those who do not possess them, attempt to counterfeit them in order to win support from the people. But reputation without character is as empty of power as a valise which, though

LEADERSHIP

well pasted over with foreign labels, has never been further than from Boston to New York, is innocent of travel. On the other hand character without reputation is a power like the cool breeze on a tropical day. It steals in and refreshes life without telling its name or source. A good character is in itself a social service.

Whatever may have been the loose and ill-balanced conceptions of past generations, genius cannot now claim exemption from the highest moral principles with impunity. Under the influence of his grief Wordsworth wrote in poetic form of the dying statesman, Charles James Fox—

And many thousands now are sad :—
Wait for the fulfilment of their fear;
For he must die who is their stay,
Their glory disappear.

It is doggerel, but I quote it to give a cotemporary's evidence of the popular attitude. But listen to the melancholy verdict of to-day on this man whose genius had

THE POWER OF THE BLAMELESS LIFE

not the lifelong support of his integrity: "We have no desire to condemn Fox because of the excesses of his life, and we are aware that profligates have by no means always been incapable of making sacrifices for high causes. In Fox's case, however, the unbridled indulgence of his passions had hardened all within and petrified the feeling to such an extent that he had become incapable of great actions, though, we admit, not of great speeches. When it was proposed to Cromwell that Charles II should marry his daughter, and as his successor unite the warring elements in the state, Cromwell cut short the proposal with the remark: 'He is so damnably debauched that he would undo us all.'"¹

It is with regret that one finds the following passage in Mrs. Atherton's eulogy of Hamilton: "To expect a man of Hamilton's order of genius to keep faith with one woman for a lifetime would be as un-

¹ *The Spectator*, September 15, 1906.

LEADERSHIP

reasonable as to look for such genius without the transcendent passions which are its furnace.”¹ Suffice it to say that we *shall* expect of such geniuses, should they appear in our day, the commonest precepts of decency and fidelity. Nor have we such a poor opinion of Betsy Schuyler’s womanhood as to write her down the moral monstrosity that the authoress makes her when she says that the knowledge of Hamilton’s faults “did not detract from her happiness.” Whatever Hamilton did or did not do, he marred his extraordinary influence by scandalous behaviour, and gave the woman who had taken him “for better, for worse,” the worse rather than the better, to her infelicity and his shame. That he had transcendent passions is undoubted, for they are the inevitable concomitant of creative genius. But the aids and incentives to tame them exceed greatly that which ordinary men possess. When Hamilton was found out he

¹*The Conqueror*, p. 290.

THE POWER OF THE BLAMELESS LIFE

was manly enough to meet his shame squarely, and tacitly acknowledge his moral responsibility. He would be the first one to repudiate such a sentiment as his over-enthusiastic champion utters, if he could speak to us. The Greek gods are dead, and all excuses of divine lust are an anachronism.

I am alive to the fact that I am not giving utterance to a conceit of my own in speaking as I do. The people, though making no claim to advanced virtue for themselves, and gentle to a fault when one of the crowd goes far astray, are keen critics of those who in any sense may be classed as Leaders. Because it is not the custom to analyze character in the presence of the person concerned we are apt to live in blissful self-deceit that concludes that we have not been found out in our foibles, frailties, and sins. But the scrutinizing eyes of the people have been busy, and there are few of us indeed who have not long

LEADERSHIP

since been found out in those very imperfections we are most sure no one has detected. The more conspicuous a man's vocation and the more intimately it is related to the public, the more searching the judgement he undergoes, the more insistent the demand that he conform his life to a high standard. Dr. Nitobe, of Kyoto Imperial University, recently said that hitherto "Japan has been what the Germans call a 'Rechtstaat,' a legally organized state, a skeleton with little or no moral flesh on it. And it is to Christianity that we must look to give us the moral flesh. It is as a state, and not as a society, that we have made changes and progress, and now the time has come to make changes in society. This is dependent on the personal character of those in places of Leadership and authority, and personal character is best improved or changed by Christianity. That people in general believe that Christianity is the best form of character is evidenced by the fact

THE POWER OF THE BLAMELESS LIFE

so many of the characters in popular Japanese novels and dramas are Christian.”¹

The history of our own country bears witness to the truth of Dr. Nitobe's contention. When we review the lives of our great men we love to linger over their moral worth. Lincoln's statesmanship is a great heritage, but his rugged honesty a greater. He was a shepherd who fed his flock *according to the integrity of his heart; and guided them by the skilfulness of his hands*—and in that order. As a lawyer, he “never knowingly undertook a case in which justice was on the side of his opponent. That same inconvenient honesty which prompted him, in his storekeeping days, to close the shop and go in search of a woman he had innocently defrauded of a few ounces of tea while weighing out her groceries, made it impossible for him to do his best with a poor case.”² As a conspicuous

¹ *East and West*, October, 1906, p. 389.

² *The School Boy's Life of Lincoln*, p. 66.

LEADERSHIP

Leader he was able to say to lawyers: "Persuade your neighbours to compromise whenever you can. Point out to them how the nominal winner is often a real loser—in fees, expenses, and waste of time. As a peacemaker the lawyer has a superior opportunity of being a good man."¹ Or if we turn to the great Confederate general, Robert E. Lee, again we find integrity mounting above all other considerations, so that after the war, at a time when he was in penury, he refused the offer of a large sum of money if he would allow his name to be used in connection with a business concern, with the remark that "it was not his habit to receive money except for services rendered."

Both these men were blameless not merely when judged by the ethics of their day, but by the more absolute standards. They lived in advance of current ethics, and so, to quote a fine phrase, "practised immortality."

¹ *The School Boy's Life of Lincoln*, p. 67.

THE POWER OF THE BLAMELESS LIFE

We have considered blamelessness as being a qualification demanded of Leaders by the crowd. Let us bring the consideration of this topic to a close by viewing it as a conscious source of power to the Leader. He knows that it cannot fail of its effect, because man was made for righteousness. But more than that, he is aware that it is necessary to him in order that he may be at his best. We can bear other people's sins without breaking under them, but, by some strange law, we cannot bear our own. A free conscience is one of the greatest conservers of vitality that human personality possesses. Phillips Brooks once said to a friend "with great solemnity, 'How wretched I should be if I felt that I was carrying about with me any secret which I should not be willing that all the world should know!'"¹ Yes, not merely "wretched," but fettered, for *everyone that committeth sin is the bondservant of sin.*

¹ *Life of Phillips Brooks*, vol. ii. p. 778.

LEADERSHIP

Now to be a Leader it is first of all requisite
that a man should be free.

LECTURE V

*Speak to Him thou for He hears, and Spirit with Spirit can
meet—*

Closer is He than breathing, and nearer than hands and feet.

TENNYSON

*Loud mockers in the roaring street
Say Christ is crucified again:
Twice pierced His gospel-bearing feet,
Twice broken His great heart in vain.*

*I hear and to myself I smile,
For Christ talks with me all the while.*

LE GALLIENNE

Q. What do you understand by prayer?

✓ *A. I understand that when our spirits are attuned to the Spirit of righteousness, our hopes and aspirations exert an influence far beyond their conscious range, and in a true sense bring us into communion with our Heavenly Father. This power of filial Communion is called prayer; it is an attitude of mingled worship and supplication; we offer petitions in a spirit of trust and submission, and endeavour to realize the Divine attributes with the help and example of Christ.*

LODGE

LECTURE V

THE POWER OF FELLOWSHIP WITH THE DIVINE

WE have reached the last link in the chain, and it is a link of gold binding the things that are seen to the things that are not seen. All that we have considered thus far—motive, force, progress toward perfection, whether in nature or in man—are but so many aspects of one mysterious reality which we call life, and which lies behind the visible world sustaining and vitalizing it. Between our universe of men and things and this reality, there is unbroken correspondence. *The heavens declare the glory of God: and the firmament sheweth his handiwork.* The world of matter is as an instrument in the hands of a master which, submissive to His touch, gives forth to us His music. It were the least thing that man could do to be as

LEADERSHIP

responsive as things and plants and birds to the pressure of life.

I

Fellowship with the Divine is as normal as fellowship with man. Some years ago I was discussing with a friend the question of arousing men to a realization of their possibilities, and I said that I found that there was a response to the moral appeal whenever it was made with force. The dignity of manhood formed a *noblesse oblige*, and men needed to be told frequently that to be a son of man was an honour that expected recognition in right living and self-respect. My friend replied that the moral appeal was good as far as it went, but that the human heart hungered for something more. "It is the spiritual appeal," he said, "that is the most telling among spiritual beings. We must awake men to know that they are sons of God."

He was right. The appeal to the Social

FELLOWSHIP WITH THE DIVINE

Motive and to the moral nature of man are insufficient, unless they are capped by an appeal to his spiritual nature. We have seen that there is implanted within us an appetite for correspondence with our own kind which is as much a part of us as self-love, but the appetite for a knowledge of and correspondence with the Divine is not less marked. There is no one thing that has more constantly or fully occupied the attention of the human race than the things which are not seen—the life that lies behind life. The great literature of every country spends itself upon one phase or another of the subject. It is that which science is most solicitous to fathom, but before which she stands baffled. Whatever else she has ascertained, her ignorance of what life and death are is as profound as the stillness of the wilderness. Careless and devoid of seriousness as human society appears to be on the surface, there is no person so wholly engrossed in the things of

LEADERSHIP

sight and sound as not to reflect from time to time upon the mystery of the life that lies behind life, even if only long enough to negative its reality and relapse into materialism and frivolity. But with the vast majority of men the pressure of the unseen is so constant and deep that however little they may reveal to their companions their inmost thoughts, it forms a subconsciousness as truly a part of their experience as the sobbing of the wind is part of the storm.

Mankind has always been listening for the voice of God. Never yet has a prophet announced his errand as being that of God's spokesman without creating excitement and attracting a following. The crowd may abandon him if they dislike his message, or crucify him if they hate it; but their violence only bears new witness to the importance attached to the question by the people. And it is also something to reflect upon that prophets are not put to death on

FELLOWSHIP WITH THE DIVINE

the score that they are prophets, but that they are false prophets, pretending to be messengers from God when they know they are not. He who speaks in the name of God and catches the public confidence which, because of the imperishable, insatiable appetite for Fellowship with the Divine it is as easy to catch as is the down of the dandelion seed by the breeze, wields a power the like of which is not paralleled upon earth. A Mohammed can bend the multitudes hither and thither as though they were the white-hot iron under the smith's hammer; a Mahdi fills his followers with a frenzy that laughs in the face of death and rejoices in recklessness; a John Baptist, whose power is enhanced by the proclamation of his nothingness and of the paramount importance of his message, is surrounded by eager listeners; and as for Jesus, the whole world goes after Him.

And the message that men expect to get is that God is on their side. They resent

LEADERSHIP

any other. Their settled, though quite probably unanalyzed, conviction is that God is, either actively or passively, friendly. In the Luxembourg there is a picture by Laurens called "L'Excommunication," which impressed me deeply as indicative of the dependence of man upon the consciousness or subconsciousness of God's friendliness to him. It represents Robert the Pious and his queen at the moment of excommunication. The papal legate is seen departing, and the lifeless, smoking candle lies before the throne. From the King's nerveless hand the sceptre has fallen, and so hopeless and horror-stricken is the expression on the faces of the royal pair that the splendour of their surroundings seems as tawdry and valueless as tinsel. God was no longer on their side. Life was over. That was the effect upon them of the papal pronouncement.

So much for our elementary ideas of or belief in God's attitude toward us. Now

FELLOWSHIP WITH THE DIVINE

for ours toward Him. This depends for its character on whether we think of God as a force working on a design of which man is part, but in which he has no active share, or as a Being interested in interesting us in His design and purpose, and calling for our coöperation. The former precludes, the latter necessitates, the conception of vocation. Mere identification on the part of a sentient being with a will, with the purpose of the universe, which is mere movement toward a goal, issues in fatalism. It lacks inspiration and fellowship. The will has not room to move in such conditions, where surrender, as of a straw to a current, is the only course open. Mere submission or acquiescence is the least action of the human will, that powerful instrument that wills immortal things. The end of acquiescence is the end of a bird caught in a snare, that hastens its death by its frenzy, or tamely settles down to accept the inevitable. The will was made not only to use forces less

LEADERSHIP

than itself, but forces greater than itself, and to be used by them through vigorous coöperation. Fatalism is the negation of freedom. Its highest gift is either fanaticism or gloom—irrational and diseased action or paralysis.

It is quite otherwise when we conceive of God as calling us into His counsels and reasoning with us. Then our response, so far from being tame acquiescence, is all eagerness, as when a friend of great capacity makes advances to us in order to share with us his inner life. The fine phrase of the mystics that God “needs man” has an element of truth in it worth pondering over. Immediately we begin to get that proper respect for our own personality and work which, so far from fostering self-importance, defies it, and we are launched out on the sea of freedom. God becomes one with whom we correspond and who corresponds with us in our career, asking for our coöperation and allotting to each a defi-

FELLOWSHIP WITH THE DIVINE

nite sphere of action. Mere acquiescence in what happens becomes impossible, and we rise up and seize upon God's will, using it as our own, as Jesus did in Gethsemane. A league of friendship takes the place of surrender to fate, and we step out into human society and human interests as men possessed of and possessed by vocation.

A sense of vocation takes its origin in and is sustained by active correspondence with God. There is a certain correspondence with Nature which is elevating and enjoyable, but it hardly merits the name of fellowship. Indeed it becomes possible only so far as we play the game that children do with their dolls, and impart to the impersonal a shadow of personality. Professor James says: "I believe that we stand in much the same relation to the whole of the universe as our canine and feline pets do to the whole of human life."¹ If size meant superior importance, and if man were not

¹ *Pragmatism*, p. 300.

LEADERSHIP

the crown of nature, this might be so. But I do not believe that we can allow ourselves to be thus considered. Man in his higher potentialities on earth here and now is deemed of sufficient dignity to walk with God and of sufficient godlikeness to be called God's friend—not as a dog is the friend of his master, but as brethren of a household are friends. So far as we can hold correspondence with nature at all it is, as I have said, by making nature as big as we are through an act of imagination and will, or by using it as a medium of approach to the life which lies behind things seen. In either case the universe stands to us “if not as our canine and feline pets,” at any rate as an instrument obedient to our behests.

Idealism, unaided by other agencies, is fascinating, though not strong enough to endow us with a sense of vocation. Abstract beauty, truth, and righteousness offer themselves for our contemplation. They appeal to our imagination. Unfortunately

FELLOWSHIP WITH THE DIVINE

the imagination soon gets weary of a steady job; it demands variety and kaleidoscopic qualities, so that mere idealism usually begins as an inspiration and ends as a task. At first sight it gives the impression and has the appearance of being responsive, and actively corresponding with us. But the truth of the matter is we see in its clear, impassive bosom the reflection of our own eager face—our ideal self. Idealism is a placid lake without tide or stream.

So we reach the inevitable conclusion that whatever of pleasure or momentary impulse we may borrow from other sources, when we come to look for vocation it can be found only where there is towering personality more determined to reach us than we it. That there may be a sense of purpose without Fellowship with the Divine I freely admit, as when a certain natural fitness or need determines our course. A man becomes a musician because he has taste and skill; the oppression of his people

LEADERSHIP

first suggested to Moses that he should do something in their behalf, and he lifted a death-dealing hand. But it is not until a call superior to that of mere incidental conditions, or abstract ideas, sounds in our ears, that we reach the zenith of power which changes Jacob into Israel, and makes Moses the Leader of God's chosen people in place of being a passionate avenger of wrong.

The secret of vocation lies in Fellowship with the Divine. Dependence upon mere immanence will not do. Immanence alone is but an exalted form of idealism: transcendence must be added. Fellowship to be a reality must be by personality with personality. Nature and idealism hint at it. Religion realizes it. In nature we can see something manlike struggling to express itself. It is God who is there moving toward us, though He cannot move the whole way; there must be responsive movement on our part. And as like can only blend with like, and in order that our craving for fellowship

FELLOWSHIP WITH THE DIVINE

with God might be encouraged, *the Word was made flesh, and dwelt among us*. Fellowship with the Divine is normal because that aspect of God's character which has been most clearly and unmistakably manifested to us is its human aspect. With all that is marvellous in the person of Jesus, that which is most truly Divine is reached through His humanity. So it is that in God we find that which satisfies, the possibility of correspondence mounting up through experience into friendship.

II

Fellowship with the Divine begins in petition. Petition is quite normal and must always find place in the relationship between man and God. It is not so much the importunity of a needy suitor pleading with a wealthy patron for favour and relief, as it is the use of the sacrament of asking. Asking seems to be the condition of receiving, and seeking that of finding. But the

LEADERSHIP

foundation of it all is friendship. The request is not, "Give, and I will go away and stop bothering," and the response, "Take, and begone;" but, "Bear witness that thou art ever with me by giving," and "Receive this pledge of friendship." Of course I am speaking with the conviction that comes of experience, that God's response is prompt and unfailing, and if He does not give what we ask, He gives something better. We speak to One who is not only willing, but who wills, to share.

But we must not end in that which after all is a beginning. Comradeship with God through a long stretch of time, or sometimes after a striking manifestation of His character, rises into worship. Fellowship must find its culmination in love. So we learn to love God—we "fall in love" with Him. Then we begin to dwell upon His beauty and perfection, and we are moved to glorify and praise Him and tell of all His wondrous works. The praise of worship has

FELLOWSHIP WITH THE DIVINE

as its counterpart in human life the address of a lover to his betrothed in which he enlarges upon the virtues and graces of her whose he is, and who is his. It is good for him and good for her that he should speak in such terms. The *Song of Songs*, rightly so called, is a love-song in its original purport. The king extols his bride and kindles her to answer with equal fervour. Just because it is the finest thing of the sort in Hebrew poetry, it has survived as a song to God. Praise is the natural language of love, manward or Godward. That there should be songs of pure love to God, and that they should be the noblest expression of thought that the world holds, is as natural as the letters of Robert and Elizabeth Barrett Browning. In the language of Christian worship you will find the most impassioned utterances of the human tongue. Look at some of these Christian love-songs—for instance, the *Magnificat*, greatest of them all,—

LEADERSHIP

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.

It has in it all that is delicate and truly feminine, and its origin is witnessed to by its character. The *Te Deum*, with its sonorous phrases, is virile and bold, alternating between adoration and petition:

The holy Church throughout the world: doth acknowledge thee;

The Father of Majesty; the Son adorable;

The Holy Ghost the Comforter.

We pray thee, help thy servants.

Make them to be numbered with thy Saints in glory everlasting.

The *Ter Sanctus* is so ecstatic as to summon the aid of angels and archangels and all the company of heaven to swell its chorus of praise before absolute righteousness:

Holy, Holy, Holy, Lord God of hosts.

The *Gloria in Excelsis*, coming from whence no one knows, but hot with the ardour that belongs to early Christianity, has been adopted into one of the most

FELLOWSHIP WITH THE DIVINE

honoured places a hymn can hold, and keeps the song of the first Christmas night always pealing out its joy:

Glory be to God on high,
And on earth peace, good will towards men.

And who can hear unmoved the most popular of all hymns of pure love, the *Doxology*, sung by a great assemblage?

Praise God from whom all blessings flow,
Praise Him, all creatures here below,
Praise Him above, ye angelic host,
Praise Father, Son, and Holy Ghost.

It is like the clash of cymbals and the blare of trumpets at the climax of some great triumphal celebration.

So it is that devotionally man tries to say that he loves God.

God's richest response comes to us in His gift of vocation. We are called by Him, and our consciousness becomes steeped in the power of His call. The sense of vocation is the deepest secret of the lives of the greatest Leaders, early and late. The call

LEADERSHIP

of a need and the call of the crowd are both inspiring, but it is not until there is added to them, or heard through them, the call of God that the Leader is fully equipped to achieve.

It is one thing to infer what the secret of a man's life is; it is another for him to declare it in language that will not brook contradiction. Abraham has left us witness that it was Fellowship with the Divine which sent him on his extraordinary venture of faith. The prophets boldly announced themselves as not thinking, but knowing, that they were God's messengers because He had Himself commissioned them—"The Lord hath sent me: thus saith the Lord." Then towering supreme is He who proclaimed Himself to be *the Way, and the Truth, and the Life*. He was never alone. He and His Father were one. Hence, *I came not to do my own will, but the will of him that sent me. I have meat that ye know not of. . . . My meat is to do the will*

FELLOWSHIP WITH THE DIVINE

of him that sent me, and to accomplish his work. Duty with a sense of vocation comes to us as food for which we have a keen appetite. Mere duty is an aspect of the categorical imperative; or at any rate it carries the same stinging whip that exhausts and hurts. But the performance of duty under the mantle of vocation does not exhaust or empty man. It fills him—*he receiveth wages, and gathereth fruit unto eternal life.* S. Paul's world-wide and age-long influence began with the Divine voice, *Saul, Saul, why persecutest thou me?* and the quick response, *Lord, what shall I do?* He delights to dwell upon the source of His power all through his after life—*Paul called to be an apostle.*

The Bible calls that I have cited are sample calls. They belong to human experience. Capacity for Leadership seems to involve capacity for close communion with the Divine in varying forms, but with the unvarying result of a sense of vocation. It is

LEADERSHIP

part of history—Augustine, Savonarola, Luther, Newman. One instance that in this course of Lectures touches us more closely than any other is that of Phillips Brooks. In later life when asked by a young friend what was the secret of his power he responded: "I am sure you will not think that I dream that I have any secret to tell. I have only the testimony to bear which any friend may fully bear to his friend when he is cordially asked for it, as you have asked me.

"Indeed the more I have thought it over, the less in some sense I have seemed to have to say. And yet the more sure it has seemed to me that these last years have had a peace and fulness which there did not use to be. I say it in deep reverence and humility. I do not think it is the mere quietness of advancing age. I am sure it is not indifference to anything which I used to care for. I am sure it is a deeper knowledge and truer love of Christ.

FELLOWSHIP WITH THE DIVINE

“And it seems to me impossible that this should have come in any way except by the experience of life. I find myself pitying the friends of my youth, who died when we were twenty-five years old, because whatever may be the richness of the life to which they have gone, and in which they have been living ever since, they never can know that particular manifestation of Christ which He makes to us here on earth, at each successive period of our human life. All experience comes to be but more and more of pressure of His life on ours. It cannot come by one flash of light, or one great convulsive event. It comes without haste and without rest in this perpetual living of our life with Him. And all the history, of outer or inner life, of the changes of circumstances, or the changes of thought, gets its meaning and value from the constantly growing relation to Christ.

“I cannot tell you how personal this grows to me. He is here. He knows me and I

LEADERSHIP

know Him. It is no figure of speech. It is the reallest thing in the world. And every day makes it realler. And one wonders with delight what it will grow to as the years go on."¹

To the same period belong the verses that round out the thought:

The while I listened came a word—
I knew not whence, I could not see—
But when my waiting spirit heard,
I cried, "Lord, here am I, send me!"

For in that word was all contained—
The Master's wish, the servant's joy,
Worth of the prize to be attained,
And sweetness of the time's employ.

I turned and went—along the way
That word was food and air and light;
I feasted on it all the day,
And rested on it all the night.

I wondered; but when soon I came
To where the word complete must be,
I called my wonder by its name;
For lo! the word I sought was He.²

It is only a step from the source of power

¹ *Life*, vol. ii. p. 871.

² *Ibid.* p. 872.

FELLOWSHIP WITH THE DIVINE

of the Christian minister to the source of power of the statesman—indeed one secret explains both lives and in both it is self-confessed with the naïveté of a child. When Abraham Lincoln was leaving his Western home and facing the responsibilities of national Leadership, moved by his affection for his townsfolk he drew back the mantle of reserve and revealed the rock upon which his rugged nature was built: “With a task before me greater than that which rested upon Washington, without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance I cannot fail. Trusting in Him who can go with me and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell.”¹

Or to refer again to the great General,

¹ *Life*, p. 138.

LEADERSHIP

whose reinstatement in the nation's esteem has been signalized by the reinscribing of his name on the walls of the U. S. Military Academy, as the most conspicuous feature of his character, shines out Fellowship with the Divine. His letters and the authenticated facts of his history bear witness to it. God was his Heavenly Father and his daily life was moulded according to His will. He was too great to be sectarian in his religion, too wise to try to live with God independently of organized Christianity. His letters are usually adorned with God's name spoken with the same simplicity and sincerity as his wife's or children's. By his prayers he kept himself under the control of God's life, and it was his constant effort to draw others thither. His last public act was to attend a meeting pertaining to the affairs of his church and to make up from his slender resources a deficit in its funds. His last private act was inwardly to ask a blessing—his lips were too near death to

FELLOWSHIP WITH THE DIVINE

accomplish the task of utterance—on the food spread upon the family board.

In all these cases the men concerned knew that God was behind their lives, controlling and directing them, not from any theory learned by rote, but because He had told them so individually. No amount of argument could have disturbed their belief, no change in the perspective of theological truth, no psychological explanation of their experience with God could have robbed them of that which was the great fact of life.

Loud mockers in the roaring street
Say Christ is crucified again:
Twice pierced His gospel-bearing feet,
Twice broken His great heart in vain.

I hear and to myself I smile,
For Christ talks with me all the while.

God's personal attention is fixed full upon us, and it could not be more complete if it were exclusively bestowed. His presence enfolds us as the sunshine enfolds the landscape, and yet His attention could not be

LEADERSHIP

more individual if the rest of the world were to cease to be. His will for us is always a clear-cut thing. As the phrase is commonly used, "Thy will be done" is a bit of pious fatalism meaning nothing Christian. To the man with a sense of vocation it means entering with zest into God's plans and seeking for that in them which the human will can lay hold of and make its own.

III

In any undertaking of considerable dimensions the sense of vocation is an appreciable economy. It adds a force to purpose which has the effect of stirring men and giving a movement impulse that no amount of argument is capable of bestowing. It changes experiment into a factor of certainty and relieves the agent of undue anxiety. Obviously any one bent on a selfish errand cannot turn to God for counsel and aid. But it seems to me that the statesman, the steward of wealth, the captain of in-

FELLOWSHIP WITH THE DIVINE

dust, who plunge along merely on the backing of their own theories or the principle of expediency, would be afraid to pursue such a course if they believed in God as our Father in any but an unreal sense. Without a sense of vocation the burden is all their own, a bit of doubtful experiment, nothing more. Probably more men and women break from unnecessary solicitude than from any other disease to which the ranks of Leaders are subject. I am not advocating a temper of indifference, or trying to loosen the reins of legitimate responsibility, but merely contending that God wishes to share with us whatever task He commits to us. He expects us to talk over with Him our problems and plans for His aid and counsel. When we are assured that we are called by God to a task and have His interest and supervision, our sole responsibility is to commit ourselves to the activities involved. The ultimate issue is not the worker's concern. God's mode of

LEADERSHIP

using failure for our own good and the furtherance of His own great ends leaves us undismayed, however things come out—more than that, ready to start again with new power and wisdom. To the fatalist and egoist alike failure is crushing and the victim sinks back listless and unnerved.

We cannot always be conscious either of God's presence or of our own close relationship with Him. Often enough we can apprehend these realities only by an energetic output of faith, and then but dimly. But a subconsciousness grows up in us that is a more powerful support than a vivid consciousness could be and never leaves us. It becomes to our work what a low accompaniment is to a song. The prayer of the great English schoolmaster illustrates what I have in mind:

“O Lord, I have a busy world around me. Eye, ear, and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye, ear, and thought to Thee. Do Thou bless them and keep their work Thine, that as through

FELLOWSHIP WITH THE DIVINE

Thy natural laws my heart beats, and my blood flows without any thought of mine, so my spiritual life may hold on its course at these times when my mind cannot consciously turn to Thee to commit each particular thought to Thy service."

Side by side with our own assurance and growing consciousness of vocation must grow up the consciousness of a like vocation as a feature of every human life. He who thinks that he alone is called is a tyrant of dangerous type. The distinctness of God's call to us must not separate us from the crowd. The Leader's first duty is to remember that vocation is a universal gift, and it is the part of Leadership to help all who follow to discern and obey their call. *Andrew first findeth his own brother Simon . . . and brought him to Jesus.* The Church would be a very different society to-day from what it is if this had been the principle of the hierarchy always. The priest is never called to constitute himself, or be constituted by others to act, as a special providence for his brethren. This is to suppress,

LEADERSHIP

not to foster, a universal consciousness of vocation. The clergy sometimes commit the fault, especially in dealing with women, through an excess of generosity; but its effect is bad.

Among those who have had both gifts and opportunity for Leadership, there has been in Church and State alike too much of the spirit of Napoleon. When his uncle the Cardinal Fesch remonstrated with him as he was about to plunge into war with Russia, the Emperor "led the Churchman to the window, opened it, and pointing upward said, 'Do you see yonder star?' 'No, Sire,' replied the Cardinal. 'But I see it,' answered Napoleon; and abruptly dismissed him."¹ At the same period he said: "Is it my fault that the height of power which I have attained compels me to ascend the dictatorship of the world? My destiny is not yet accomplished—the picture exists as yet only in outline. There

¹ Lockhart's *Napoleon*, p. 336.

FELLOWSHIP WITH THE DIVINE

must be one code, one court of appeal, and one coinage for all Europe. The states of Europe must be melted into one nation, and Paris be its capital.”¹ Napoleon saw no star but his own, and for this reason there came a day when others failed to see his star. He had failed to relate it to the great firmament studded with manifold lights, and at last his own shot out into darkness.

In 1862 Lincoln was harassed by a great deal of advice regarding the Proclamation of Emancipation, some of it claiming the authority of Divine inspiration. The ministers of Chicago had approached the President as though they had special wisdom from on high. His response was: “I am approached with the most opposite opinions and advice, and that by religious men, who are equally certain that they represent the Divine will. . . . I hope it will not be irreverent for me to say that if it is probable that God would reveal His will to

¹ Lockhart's *Napoleon*, p. 337.

LEADERSHIP

others on a point so connected with my duty, it might be supposed He would reveal it directly to me. . . . I can assure you that the subject is on my mind by day and night more than any other. Whatever shall appear to be God's will, I will do."¹

The right as well as the wrong use of one's consciousness of vocation is best set forth by citing illustrations from well known history. Jesus never overwhelmed with His vocation that of the least of His disciples. He even emphasized the fact that little children had a very noble vocation, and was disturbed and indignant when they were slighted. Mention was made in my second Lecture of the relations between Washington and Hamilton with special reference to the latter's exemplary attitude. But Washington's was not less ideal. There had been a moment of friction when Hamilton had resigned as private secretary. "From the declaration of peace there is a

¹ *Life*, p. 201.

FELLOWSHIP WITH THE DIVINE

change in the relation of the two men. Their correspondence is still grave and formal; sometimes affectionate, never familiar. On the part of the elder there is an extraordinary generosity, a loyalty which never fails; on that of the younger a respectful consideration which has no tinge of the histrionic. In a sense the Leadership passes into the hands of Hamilton. It is his thought which ever presses forward, binding and constructing and preparing the way. He is the interpreter of the federal idea, and his main support is Washington's instinct which approves, Washington's character which upholds him at every crisis of the struggle. Without diminishing his dignity or self-respect, without any abdication or surrender of his personal convictions, Washington places the whole force of his great influence at the disposal of Hamilton, recognizing in him a genius for statecraft, and without a grudge or afterthought for his own glory. Such alliances are rare, but out of their

LEADERSHIP

conjunction great events are apt to be begotten.”¹

It is only what we would expect of a man like Lincoln, not from mere magnanimity, but from a sense of responsibility due to his own consciousness of vocation, to call into his first cabinet his most powerful rivals in the Republican party. In Seward, Chase, Cameron, and Bates he saw co-workers to be called to his side, not competitors to be feared, snubbed, and avoided. Seward's arrogant memorandum of “some thoughts for the President's consideration” did not disturb Lincoln or rouse his animosity. He quietly responded that if the duty urged by Seward “must be done, I must do it.” And later on when Seward, now won over to deep loyalty, advised postponement of the Proclamation of Emancipation, the President said: “The wisdom of the view of the secretary of state struck me with great force. It was an as-

¹ *Life of Alexander Hamilton*, pp. 109, 110.

FELLOWSHIP WITH THE DIVINE

pect of the case that, in all my thought upon the subject, I had entirely overlooked. The result was that I put the draft of the Proclamation aside, as you do your sketch of a picture, waiting for a victory.”¹ It is no wonder, is it, that the backwoodsman who, as he emerged from obscurity into public life, said, “I must in candour say that I do not think myself fit for the Presidency,” became one of the world’s heroes? His promotion to office never separated him from the crowd, his high consciousness of vocation never led him to depreciate the vocation of the least. He revered his followers by helping them to greatness, he elevated his own vocation by recognizing the vocation of others. Only as great a man as he could have given to the world the definition of democracy which is so full as almost to exhaust the thought.

It is a lesson in proportion to be learned that human greatness is not made more

¹ *Life*, p. 195.

LEADERSHIP

great by contrast. We must not make our hero the only hero, for that is to unmake him. S. Paul is at his greatest not when he is withstanding S. Peter, but when coöperating with him; Luther is greatest not when he is presented as the opposite of Erasmus, but as the man who put into that form of practical embodiment best suited to his temperament the principles let loose by the patient genius of his fellow reformer; Hamilton is at his best, not as the man who did everything and let Washington get the credit, but as one whose talent was so social as to fit into Washington's gifts as hand meets hand in the grasp of friendship. Do not sweep all the stars from heaven in order to attract attention to one. The glory of the sky is in the constellations. We could not afford to lose even the soft glow of the Milky Way. The sun himself is not jealous of the stars, and night by night he hides his face that they may shine. *There is one glory of the sun, and another*

FELLOWSHIP WITH THE DIVINE

glory of the moon, and another glory of the stars; for one star differeth from another star in glory—so said one of the stars long ago.

One thing more remains to be said, and I shall say it briefly. As the Leaders of yesterday were able to preface their message with, "Thus saith the Lord," so is it required of the Leaders—for what were the prophets but great Leaders?—of to-day. We too must have our sense of vocation, not merely from the pressure of need and the call of expediency, but from the God who controls and guides. All of us cannot practise the ways of mysticism, but God is ever available for fellowship after some deep and real manner so that, if we will, our work may have the conscious benediction of His supervision and direction.

Speak to Him thou for He hears, and Spirit with Spirit can meet—

Closer is He than breathing, and nearer than hands and feet.

LEADERSHIP

It is the glory of the disciple that he should be able to find no words suitable to express his judgement in a great crisis except the words of his Master—*I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that sent me.*

LECTURE VI

Jesus saith, I am the Way, and the Truth, and the Life: no one cometh unto the Father but by me.

JOHN xiv. 6

I came that they may have life, and have it abundantly.

JOHN x. 10

All the peaks soar, but one the rest excels.

*Nor shall I deem his object served, his end
Attained, his genuine strength put fairly forth,
While only here and there a star dispels
The darkness, here and there a towering mind
O'erlooks its prostrate fellows. When the host
Is out at once, to the despair of night,
When all mankind alike is perfected,
Equal in full-blown powers — then, not till then,
I say, begins man's general infancy.*

BROWNING

The ministry in which these years have been spent seems to me the fulfilment of life. It is man living the best human life with the greatest opportunities of character and service. And therefore on the ministry most closely may come the pressure of Christ. Therefore let us thank God that we are ministers.

PHILLIPS BROOKS, act. 55

LECTURE VI

THE REPRESENTATIVE LEADER OF MEN

IT is a coincidence full of inspiration and fitness that this closing Lecture, the subject of which is the Representative Leader of Men, should come on the seventy-second anniversary¹ of the birth of Phillips Brooks. He combined in his personality in a marked degree the very characteristics that we have been considering. His singleness of motive was so settled that whatever criticism was launched against him, his sincerity and reality were never questioned; his purpose increased in intensity and forcefulness with his years, until at the last it resembled a pure white flame; he moved from strength to strength of blamelessness, so that his completed life stands peculiarly free from reproach or blot; his friendship with God was so close and constant that the mystics of old time knew the meaning

¹ December 13.

LEADERSHIP

of God's touch no more vividly than he. His Leadership, whether as minister or bishop, was never a mere matter of office. Unspoiled by the least suspicion of self-consciousness, filled with an ardent desire to help his fellows, inspired with a clear sense of vocation, he did the work that was given him to do, and stands for all time in the first rank of Leaders.

I

The characteristics which distinguish a Leader we have seen to be such as unite him to, and do not separate him from, the crowd. Brilliancy and genius by themselves are lines of division. They become bonds of union binding the great to the little and each to all only when they are subordinated to fundamental traits of character. Talent is bestowed here and there not as a toy for self-pleasing, or as an object of veneration for the common breed of man, but as a trust to be administered for the public wel-

THE REPRESENTATIVE LEADER OF MEN

fare. There was a time when men thought that the crowd existed for the benefit of Leaders and that the history of monarchs was the only history worth reading; but we have learned better in these latter days, and have come to recognize that Leaders exist for the good of the crowd, and that real history has for its subject the multitude of common folk. Every one who possesses exceptional endowment, whether of natural gifts, or of any of the various forms of privilege, has it as his elementary duty to put it within reach of the social whole. The meaning of democracy is that the crowd must be valued at its true worth, and not as an adjunct to or setting for the few, however distinguished or blest by fortune. The "towering mind" appears in order to promote "man's general infancy." The revolt of our day against men who are ensconced in the treasure-house of privilege is not so much an envious effort to despoil the rich, as a just protest against indif-

ference to equity and abuse of stewardship on the part of those who, having possessions, use them for sectional and selfish ends. People do not rail against the trustee who honourably administers the estate he holds in trust, any more than against a Shakespeare because he has extraordinary mental gifts, or a Lincoln because he has a statesman's genius. It is not the principle of trusteeship that arouses the ire of the crowd. But it is against malversation and misappropriation, selfish extravagance and disregard of the well-being of the producer, that the masses array themselves in battle. There is no call to drag privilege from its throne or to destroy office, which is the highest external trust on earth. The task is to convert it to its proper use. It is this that society is reaching after and trying to bring about.

Now the only possible way of placing ourselves in a position to pass on any exceptional gifts that we may happen to have

THE REPRESENTATIVE LEADER OF MEN

is by the adoption of and surrender to the Social Motive. It is the sole wire through which the electric force of a great life can discharge itself into the world of men. The will directs the current so that it is not a squandering of power, or a wild flash of brilliancy. As manhood is the goal of man, self-improvement advancing to blamelessness before God and man becomes the first social task. The crowd flatly refuses to be taught by mere precept, or to believe in the existence of a force making for righteousness, unless proved by the demonstration of the teacher's character. Incidental faults and lapses through momentary weakness in a life otherwise stable and aspiring are lamentable enough, but they are distinguished easily from settled viciousness of the will. They impair, but do not invalidate Leadership. To the human must be added the Divine fire. Men soon weary of ideas and the conceits of the human mind. They will have somehow the Divine ideals,

LEADERSHIP

or their counterfeit if the reality fails them. A man with the characteristics that have been holding our attention will be an accepted Leader the moment he appears in society. The world is waiting for him. We may seem cold and critical and unaspiring, but we are so constituted in our deepest nature that when a real Leader rides into our midst our wintry coldness is coaxed away as by the spring sunshine, our critical spirit finds opportunity where before we could see only the graves of effort that had failed, and the fire of hope blazes out into adventurous zeal as we mount our chargers and join ranks with those who will dare to follow wherever he will dare to lead.

We have such a Leader. He has frequently been hidden from our sight, not by His own act, but because His followers have persisted in separating Him from the crowd. We have done everything conceivable to make Jesus as distant as possible, from obscuring Him under a veil of theological

THE REPRESENTATIVE LEADER OF MEN

and ecclesiastical confusion to reducing Him to a mere local hero whose life went out many centuries ago. What is needed to-day more than anything else are strong, skilled, brave hands that will tear aside the veil that obscures Him, and present the outlines of His form clear and unmistakable before men, so that the simplest can see Him and the weakest reach Him. Such hands can belong only to character like His own, patterned after His example, charged with His spirit. We discuss *the Way* as though He were an absent thing instead of a living Person; we analyze *the Truth* as if He were an abstruse theory instead of a simple fact; we view *the Life* as though He were an echo of yesterday instead of a present force of to-day. We argue when we should demonstrate, and therein lies the secret of the half failure of the Ministry and the alienation of the crowd from the Church.

But all the while Jesus persists in being ours. The title that He took long ago as

LEADERSHIP

most distinctive of Himself, the Son of Man, still describes what He is. He would have to be plucked forever from history before He could be anything less. His removal from the touch of the senses does not mean that He left the sons of men, but that He came closer than He otherwise could have done to the deepest part of our nature. We speak of Him as being ours—"our Lord," "our Saviour." There is no address which He loves more than this, or which is more descriptive of fact. His sole complaint is that when He offers Himself men do not accept Him. *Ye will not come to me that ye might have life.* His sharing only began on earth, and though He gave all that He then had to give, it was less, far less, than what He now offers. The whole wealth of His completed experience is His present gift. *To him that overcometh, I will give to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.*

THE REPRESENTATIVE LEADER OF MEN

He represents His heavenly life as being a life of sharing to the uttermost, and history testifies to the truth of His promises. We have at our disposal His power of will which dared the impossible and always achieved, so that one who takes Jesus at His word can say, *I can do all things through Christ who strengtheneth me.* His victory over temptation is also ours. From innocence to sanctity He mounted, and He retains His character thus formed as a fund for us to draw upon at will. "*For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*" "*He was in all points tempted like as we are, yet without sin.*" "*God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make the way to escape, that ye may be able to bear it.*" "*Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.*" Such teach-

LEADERSHIP

ing is distinctively Christian. Nowhere else is there anything similar to it. It is the outcome of the writers' experience. His holiness is for our use, so that a man can honestly pray for others in terms like these, with the expectation, too, that the answer will not fall short of the request. *The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* He came that we might have fellowship with God, and He went away that that fellowship might be perfected and rendered universally available. It is a fellowship too close to be expressed in ordinary terms. So intimate is it that it is hard to distinguish between what is ours and what is His. *I live; yet not I, but Christ liveth in me.* All this is common history, recorded as part of their experience by men who could not lie.

Jesus claims everything in heaven and earth, the small realm of the known and

THE REPRESENTATIVE LEADER OF MEN

seen as well as the boundlessness of that which is out of sight. He would be an appalling person to contemplate if we thought of Him as possessor and monarch instead of as trustee and sharer. He is the Head of the body in which we are members. We may heap up unlimited power and glory for Him in our most imaginative moods, we may crown Him with added sovereignty as the immensity of the universe expands under the touch of science, and He still remains ours. For He inherits only to share, and to make us as nearly like Himself as we will permit Him to do. *I came that they may have life, and have it abundantly*, is His age-long purpose. *Father, I will that they also, whom thou hast given me, be with me where I am*, tells us what lies just beneath the horizon.

We can rise to no higher conception of Leadership than this, can we?—living the richest possible life and sharing it universally. That is what Jesus did and does, if

LEADERSHIP

we reduce His experience to its simplest terms. He is His work. He is in all that He gives. He is His own best gift. Talented, though selfish, men can and do invent and construct benefits for the race out of words and steel and electricity. The world that uses snatches the gifts and forgets the creator. Not so is it with what comes from Jesus, or from any true Leader. The gift cannot be separated from the Giver.

The most satisfying feature of our great Leader's life is that it is so essentially human as to be adapted to every one in the world of men far and near. It had as its first setting the cottage home and the mechanic's workshop, not by accident, but in order to make clear that it was the life for the common people who are the many. It began in conditions favourable to broad development. If it had started its career in ecclesiastical garments, it would have died of formalism before it could get clear of Jerusalem. Wealth would have pampered

THE REPRESENTATIVE LEADER OF MEN

it to death, if it had been born in a palace. It became a life among the simple, unlettered folk long before it was reduced to a theology by the wise and learned. It was a thing of the character anterior to its becoming a thing of the intellect.

II

Jesus knew that ecclesiastical setting and theological expression were bound to come. He foretold it when he picked out Peter as being the best specimen of an ecclesiastically minded man, to be the prototype of the new ecclesiastical order. He deliberately hastened the day of theology when he called Saul of Tarsus to be an Apostle. But it was because He knew that to a Peter living faith would always be a larger thing than a system, and the Kingdom of God more important than ecclesiasticism; and that to a Paul the life would transcend in value its theological expression, that He laid His choice upon them for the work that they

LEADERSHIP

performed. Do not mistake the import of what I say. I am not depreciating theology, which will always be what it ever has been, the queen of sciences; or ecclesiastical order, which is as necessary to the Kingdom of God on earth as the hand is to the body.¹ But it is a matter of proportion, which many of us have lost, and which Jesus set unmistakably in the way in which He inaugurated His Kingdom. Our worriment to-day is too much over the intellectual and ecclesiastical form of Christianity, when it ought to be chiefly over what the life should be in modern conditions, why we are not living it for all it is worth, and why the common folk to whom it was first committed are so largely alienated from the Church.

Jesus entered into the religious life of His day with heartiness, though in many respects it must have been a grave trial to Him. He called the existing Church to the

¹See pages 254-257.

THE REPRESENTATIVE LEADER OF MEN

new life, but it was deaf to His invitation. When He selected the Leaders to whom it was His purpose to commit His gospel, He found them all in the ranks of the laity, and sent them out to live and preach the life. *He ordained twelve that they should be with him*,—that was their first work, and it is the first work of all who are called by Him to preach now.

I think the day is at hand when we shall get a balanced view of Christianity again, and begin to win back our losses. It is one of those facts which we do not like to mention above a whisper, that the churches are the home of the few and not of the many, and that there is not one of them that is not more or less sectional and sectarian in its behaviour. But under all the prevailing disbelief in organized Christianity, those of the masses who think, feel that in the spirit of the Crucified One is the hope of the race. The other day I saw a cartoon by a Jew. It was a distressing picture to look upon.

LEADERSHIP

It represented the world and its formal belief in Christianity. To the right rise the minarets of Eastern architecture to typify the Christianity of the Orient. To the left are the Gothic spires of our Western religion. Beneath, in the semi-darkness that shrouds the whole picture, is a seething, struggling mass of men and women. Confusion, hatred, selfishness in every form are there; but, save for a deed of mercy performed by women, there is no redeeming feature. Striking its dim form across the picture is a cross on which is stretched a shadowy outline of the Crucified One, looking down with a face of pain and purpose and patience upon the wild scene beneath. In the Spirit of Jesus there is hope, our only hope—that is what the picture says, and what the people believe. Be the case never so bad, the Spirit of Jesus is sufficient to work order and peace out of the chaos and pain. But it must express itself in a life as powerful and of the same sort as when

THE REPRESENTATIVE LEADER OF MEN

Christianity was in its youthful ardour.

In a former Lecture I pointed out that Jesus did His work, to use the phraseology of our day, as a layman, and therefore is the layman's pattern. He was prophet, priest, and king, it is true, — the last on His own admission, — but His titles were only the expression of His actual character. They gave Him nothing; He gave them everything. His office was not taken from man. It was what He was in Himself. Originally, if my study of the question has not led me astray, office was but an aspect of character — strength, wisdom, sympathy, in their relation to others. In other words the man, under God, made the office. The crowd recognized it and gave it a name. After the lapse of time office became stereotyped and conferred authority on any one who happened to hold it, whether or not he possessed the qualifications which formed the source of office, and of which office was the symbol. Then Jesus came

LEADERSHIP

and set things straight once more, not by despising office, but by illustrating that character creates authority higher than mere office, and that office is of advantage to mankind only so far as those who hold it remake it continually by the power of their personality. Office must be a nexus uniting its occupant to men. The Christian centuries have often forgotten this, and have allowed caste, which is the result of the abuse of office, to mar the life of Church and State. It is for our day to go back to the principle of Jesus. The life is the first thing, and the Minister¹ of the Gospel is not primarily an office-holder, a man in authority—preacher or priest. He is the foremost Christian, the representative servant, or, to apply Lincoln's phrase to the point in hand, the Minister is one "who has a superior opportunity of being a good man." Phillips Brooks, out of the abundance of his own rich career, said the same

¹ "One who serves"—there is no title nobler.

THE REPRESENTATIVE LEADER OF MEN

thing: "It is man living the best human life with the greatest opportunities of character and service. And therefore on the Ministry most closely may come the pressure of Christ." Only on this foundation can ecclesiastical organization and theological thought be built up into a spiritual structure.

This view of the Ministry calls for a similar conception of the Church. The Ministry, as representative of a life to be lived, antedated the earliest phases of ecclesiastical order, as we now understand it. "The Church is, after all, the development of what was primarily an apostolic, propagandist, or missionary body sent forth to preach and prepare the Kingdom of God, and is itself a 'Kingdom of God' only in a secondary sense. What personal religion should be among the factors of our inward personal life (principal but distinct; as the head is the principal part of the organism distinct from the others), that the Catholic

LEADERSHIP

Church should be among the other factors or instruments of our public civilization. Plainly, I do not mean a sectarian Catholicism, at war with heretics; nor a political Catholicism, at war with the States; but simply a spiritual society organized purely in the interests of religion and morality.”¹

Of course by the “Church” is meant not a hierarchy to which the mass of the people are subordinate, but the mass of the people served by the Ministry in company with whom they live the common life. All follow the one Leader without distinction. Office and privilege only emphasize the responsibility of living the life, for office and privilege are receptacles containing opportunity, to be further filled with the character of the holder. On the other hand the laity, even if they would, could not be absolved from the obligation of conforming their lives to the same principles of devotion, character, and conduct as the clergy,

¹ Tyrrell's *Much Abused Letter*, pp. 63, 64.

THE REPRESENTATIVE LEADER OF MEN

for the Head of the Church, the Leader of all, is the layman's pattern, and the minister, pastor, or priest—according as you may view your religious Leader—is *primarily* the foremost layman.

III

If I say that the Minister is one who makes religion his whole business, I do not intend to imply that full religious scope is not afforded men in other vocations. Some of the most effective religious Leaders I have known have been doctors, lawyers, unlettered folk in humble paths; and, as the whole trend of these Lectures has indicated, the qualities that make a strong Leader in any honourable vocation are the soul of the Ministry. Nor need I remind you of the Carpenter of Nazareth and the tent-maker of Tarsus. But it is a matter of vocation. To those who are called, the Ministry to-day affords such opportunity of wide and deep service as will tax the aspirations of

LEADERSHIP

the most ardent, talented, and cultivated character under heaven. By a tacit arrangement with society the Minister is given the *entrée*, if he cares to accept it, into the deepest confidences of life. No one else, excepting perhaps a doctor, has such unbounded trust reposed in him. He is granted, as an unquestioned right, prerogatives which most men in other vocations would ask for in vain. For breadth and depth of social opportunity, he is in a unique position.

All the peaks soar, but one the rest excels.

This is not the extravagant contention of a man who is in love with his vocation. It is the verdict of history. The greatest Leaders of the world have been those who have made religion their whole business, who have placed their conception of the Kingdom of God and His righteousness first. These are they whose influence will flow on in pure, calm streams as long as the continuity of the race remains unbroken. The

THE REPRESENTATIVE LEADER OF MEN

most conspicuous feature of their lives is a certain eternal, universal quality which will find Abraham, Gautama, John the Baptist, Paul, Confucius, living forces a thousand years hence, if the world lasts that long. Are we to suppose that religious Leadership has had its day, and now must abdicate in favour of philosophy, intellectualism, or science? Shall we look upon the religious Leaders of the past as we do upon the ruins of stately castles, memories, grand and noble, of yesterday? Was their vocation merely the product of temporary conditions,—conditions which have forever passed away?

To all such questionings the human heart and conscience say, No. Every rich nature, every manly man, who would live life for all it is worth, and place it where it will count for most, may not fail seriously to consider the Ministry as a possible vocation, without risking the loss of his largest opportunity.

LEADERSHIP

Two initial difficulties seem so to block the way to the consideration of the Ministry as a vocation that often when men meet them they go no farther. Let us investigate them:

1. *To-day there is so much theological confusion that it is impossible for a man to discover the truth.* This obstacle would be fatal if the first duty of the Ministry were to expound theology, which it is not. It is to unveil and point to a Personality with whom the teacher is on familiar terms, and to live a life. Ordination makes personality a Sacrament of life. Whatever further duties round out the ministerial office, unless its main work is along the lines that I have suggested, it cannot help being a failure. Neither the pulpit nor the altar holds first place. I wish that in my early career I had clearly apprehended the fact. After all, the truth is not an idea, but an ideal. An idea rests content when it finds lodgment in suitable phrases; an ideal is impatient with

THE REPRESENTATIVE LEADER OF MEN

words, and looks at its best uttered form as a shadow of itself—it must control the whole life as a ray of light the jewel, before it can reach scientific expression recognizable as a reflection of itself in the mirror of mind.

It is natural that men should be inclined to take intellectual difficulties in religion somewhat more seriously than is due, for the Church has encouraged them to do so by laying an over-emphasis on the importance of theological assent, sometimes as though religion were to be viewed as a sum in arithmetic. Christian character used to come first. The first deacons were selected as being *of honest report, full of the Holy Ghost and wisdom*. Such an one as Paul the aged, when his distinctively theological temper had subsided, in his letters to a pastor, presents a simplified doctrine, and the highest possible standard of life and character. There is a change of accent in his later writings which distinguishes them

LEADERSHIP

from those of his earlier life. It is not chiefly the theologically or ecclesiastically minded whom we need in the Ministry, but rather men who have it as a passion to develop in themselves and others the Social Motive, Achievement of Service, Blamelessness, Fellowship with the Divine, as portrayed in the Gospel. Such men are under obligation to the Church of Jesus Christ to consider the Ministry as having first claim upon them. If intellectual difficulties supervene, let them throw the responsibility of acceptance or rejection upon the Church to which they present themselves. When we review the past and see the number of dead theologies which once traded under the name of Christian and compelled assent, it is enough to move us to theological caution and generous considerateness. Would-be prophets take pleasure in pointing out the characteristics that will distinguish the Church which is to possess the future. One thing, however, is

THE REPRESENTATIVE LEADER OF MEN

certain, namely, that it can only be a Church which makes the life and faith¹ of its Leaders its first care and its conspicuous feature. My own conviction is that theology, which has been going through an acute historical stage of late, after having run the gamut of scholasticism, is shifting the base of its operations to the psychological sphere, where its practical effect upon character will be more carefully studied than hitherto.² We have a right to doubt the authority of theology that is not as closely connected with life as the law of levers is with a railroad bridge.

2. *The divisions of Christendom and the competitive character of vying ecclesiastical organizations are a source of perplexity, and chill one's ardour.* It is, I fear, all too true that the competitive spirit is strong in most of the churches, as their tables of comparative growth, their open or secret

¹ As distinguished from theological assent.

² See pages 257-260.

LEADERSHIP

efforts to win over adherents from other Christian folds, their aloofness from one another, bear witness. It would not be so bad were it not for the fact that the *casus belli* is superiority not of life, but of theology and organization. There is to-day not a church, great or small, Catholic or Protestant, that is in a whole-souled manner down among the crowd, or that can justify its claim to superiority in theology and organization by displaying a marked superiority of life. The privileged Christians, in spite of some improvement in this respect, still cling to one another and reserve the best for themselves and their like, leaving to the weak the crumbs that fall from their tables. But the fact that so many recognize and deplore these things is a harbinger of better days and a call to men of magnanimous minds to come in and hasten the steps of progress. The critic who faults the Ministry for its lack of magnanimity is the very person needed by the Ministry. Let

THE REPRESENTATIVE LEADER OF MEN

him come in and act as a leaven. Jesus was a critic of the Church of His day, though a critic within. He did not reject the Church, the Church rejected Him. *He came unto His own, and His own received Him not.*

There is a line of action open to the Minister to-day that has enough inspiration in it to make the obstacles which he has to meet rather a challenge to proceed than a deterrent force. Indeed, as I read the history of the past, I am led to wonder whether our forebears of every generation were not tempted to view their difficulties as being the worst that ever were. Of course they were not. Neither are ours. Those who conquered yesterday have left us a heritage of example how to proceed to-day. First we must be constructive in our attitude, then we must be magnanimous.

It is instructive to note how singularly free from negation the teaching of both Jesus and S. Paul is. Neither the Master

LEADERSHIP

nor His great follower was polemical except when forced to be. Doubtless there are occasions when the burden of preaching must be stern and denunciatory. But these are exceptional. The Minister of Him who came not to destroy but to fulfil must be in the main a bearer of good tidings. We ought to recognize, from the knowledge we have of our own hearts, what hunger there is for spiritual food; and when most men are craving for bread, shall we give them a stone? A Leader full of a message has not time to waste in wielding the "big stick" unless he is driven to it.

We must learn magnanimity, too. It is possible, and necessary, for a divided Christendom to live without constant ecclesiastical war. It is not toleration, as the word is usually understood, that is needed to compass this end. The day is gone when toleration was permissible. Toleration can hardly help being tainted with pride and condescension. Nor is it mere breadth that

THE REPRESENTATIVE LEADER OF MEN

will do the work. The desire to be broad for breadth's sake, because it is fashionable to be liberal, is like diverting some pretty little stream from its appointed course into a bog. There is good breadth and bad breadth,—the breadth of the ocean and the breadth of the morass. There is also dogmatic breadth, which is an eccentric phase of narrowness. The virtue we are in search of is not contemptuous like mere toleration, or sentimental and mushy like mere breadth. It is largeness of soul,—magnanimity, as we call it. It is the grace that does not carp at what it cannot understand or it fails to agree with; that avoids controversy except as a last resort, and when it is forced to it conducts it on the highest plane; that deprecates proselytism and scorns to build up its walls with materials torn out of a neighbour's edifice; that looks for and welcomes evidences of God's Spirit wherever the Gospel is sincerely preached.

It is this temper of mind, I am pro-

LEADERSHIP

foundly convinced, that will best serve the Kingdom of God and prepare Christendom for the unity of thought and organization from lack of which mankind is suffering. The sure guarantee that it is a conquering and commendable spirit is the fact that it was the mind of the Founder of Christianity when He was among men. If the Kingdom of God were of this world then would we fight for our sectarian position, whatever it may be, as the only one permissible. But now is our Kingdom not from hence. To the impatient soul of youth, and to the practical temperament of a race which finds its chief satisfaction in immediate and tangible results, the programme of imperceptible progress and magnanimity is not likely to be popular. But those who have faith enough to commit themselves to it will find that it is pregnant with such opportunity as the capacity and talents of manhood covet most. The very difficulty and delicacy of it add the zest and interest which

THE REPRESENTATIVE LEADER OF MEN

form part of the only call that strong natures will heed. It is useless to invite great manhood to pledge its powers to small things. But the Ministry becomes the height of opportunity if its fundamental activity is the promotion, in a constructive and magnanimous spirit, by example and precept, of the Social Motive, the Power of the Human Will, the Blameless Life, and Fellowship with the Divine. Could any other type of Leadership be more truly representative?

As my final word let me urge upon you that, whatever vocation may determine your sphere of Leadership, you be brave enough to choose, and be chosen by, something that will require you to strain your best powers. Let the unsolved problems of your day enter into your hearts and minds until they are as personal to you as the affairs of your own family. Do not seek for ease, which is the portion of babes, not of men. Seek for tasks, hard tasks, for the do-

LEADERSHIP

ing of which strength is needed, and in the doing of which strength will come.

I have finished the duty to which your University has called me. It has always been a privilege, though not always a privilege of pure joy. My subject has been too great for me, and, at the close of my Lectures, I see the ideal soaring so far above my attempt to portray it, that it is almost as though I had failed wholly. This, however, I am aware I have not done. The ideal is the heritage of every man—a bow-shot away from each of us; and perhaps the most that anyone can hope to do is to make his fellows a little more conscious that it is theirs to have and to hold.

Before man's First, and after man's poor Last,
God operated and will operate.

NOTES

NOTES

NOTE TO PAGE 142

The Mahayana Doctrine of Ashvagosha. Since the delivery of the foregoing Lectures I have become acquainted with the Buddhist gospel of Ashvagosha, a little volume of 13,000 words (eighty pages of this book), which, known as the Mahayana doctrine or the awakening of faith, bears a relation to earlier Buddhism analogous to that which our New Testament bears to the Old. It is so profound a little volume as to be worthy of being characterized as a nexus between the prevailing religions of the Orient and Christianity. Its teachings represent the theoretic basis of the most numerous Buddhist schools of thought in China and Japan, that is to say, of the majority of the Buddhists in the world.

Ashvagosha was a native of India who was converted to Buddhism from Brahmanism in the first century of our era, dying about the beginning of the second. Thus he was a contemporary of the Apostles and wrote his book at the same time that the books of the New Testament were being written. The original language employed was Sanskrit, but the current version is Chinese, dating back to the early sixth century. The English versions of to-day—by Suzuki, Open Court Co., Chicago, 1900; and by the Rev. Timothy Richards, Litt.D., Christian Literature Society, Shanghai, 1907—are a translation of a translation and suffer from the hindering effect of remoteness from the original.

NOTES

The likeness to Christian teaching which the book bears is so startling that Dr. Richards upon his first perusal of it exclaimed: "I have here a Christian book!" A while since, when men considered it a dishonour to the Christian Faith to allow that writings containing doctrines in common with Christianity had their origin independently of Christian influence, doubtless Ashvagosha's scripture would have been pronounced pseudo-Christian,—it has been so termed by at least one writer,—and by *a priori* reasoning would have been discounted and flung aside as a Buddhist attempt to gain credit to itself by appropriating Christian doctrine. Fortunately we have forever left the era of unreasoning theological prejudice in the rear. Whether or not, as has been conjectured, its author was directly or indirectly influenced by Jewish prophecy, the book must stand as the result of the play of the Spirit of Wisdom and Holiness on a singularly devout character, at whose feet we of to-day may sit with profit. The Light that lighteth every man coming into the world was Ashvagosha's guide and counsellor.

The Mahayana text has been subject to the same chance afforded by any popular writing, frequently transcribed and handled by converts from opposing schools, for the introduction of glosses, whether from careless copying, through the unintentional incorporation of annotations, or by deliberate interpolation. To what extent it has suffered in this way can be determined only when critical methods have been applied to some early Sanskrit MS. But whatever emen-

NOTES

ditions may be necessary, a careful study of the English text indicates such homogeneity of thought and expression that, it is safe to say, no essential feature is liable to alteration, and we have here the substance of Ashvagosha's teaching, which—allowing for the translator's inevitable tendency to tinge it with definite Christian bias—stands as a witness to the necessity in human life of the Christian evangel, and to the universality of the mind that is naturally Christian.

The scripture is singularly succinct and definite for an Oriental pen to produce. This is partly explicable by the fact that its author had that passionate devotion to truth which seeks to attain form of expression clear enough to inflame others, and that its end is practical. Its conception of the universe is monistic,—“mind and matter are eternally the same;” its philosophy is idealistic,—“without mind there is practically no objective existence. . . . All differences are differences of mind;” throughout it sparkles with the hope and buoyancy of optimism. Though I have termed it a gospel, it is not presented in the historic setting that distinguishes the Christian Good News, but it does not fail to give a close point of contact between the unseen and the seen, the eternal and the temporal. Ethically its content is more comprehensive and satisfying than any Oriental classic that I have read.

Ashvagosha had a remarkable insight into human nature and its needs. While recognizing its diversity, which demands diverse and particular methods, his essential thought is of a universal substratum of nature common to mankind which admits of a universal

NOTES

Saviour available for and fitted to the needs of all,—a teaching we are familiar with in the missionary circles of the West, but which here finds its first response in this voice from the East. Its author—as is obvious to the reader—foresaw that his gospel was bound to precipitate controversy. Nevertheless the classic is notably free from controversial tone, and the only evidence of the papal attitude of conversion by anathema, which usually accompanies the promulgation of new doctrine, is found at its close, where we are warned that, “if there should be any who speak evil and do not believe in this book, the recompence of their sin will be to suffer immense pain for measureless ages, &c.,”—a passage that could easily have been interpolated after the Mahayana school had gained some ascendancy over the Hinayana school, and was striving for more. Of course we are never permitted to forget that we are reading a product of the Eastern mind. Its emphasis is on the immanent, though the transcendent is recognized; its conception of personality has that blur about it that distinguishes it from the clear-cut notions of the Western mind; its mysticism clings to its pages from first to last, as an atmosphere to its planet; it attaches to absorption in contemplation of abstract essence a value which to the restlessly pragmatic Anglo-Saxon or Teuton, who is content to “say prayers,” is grossly exaggerated.

Deity is presented as an Over-Soul, as Emerson would phrase it. As I have just noted, it lacks that over-crispness of the Latin-Christian conception of God, which tries to indicate that man was made in

NOTES

God's image, by using the same term to define His being that is employed to designate human selfhood. If the Oriental mode is too vague, the Western is too definite and suggestive of limits contradictory of Deity. Each needs the aid of the other.

The Eternal is not merely present with a Pantheistic passivity. He has tasted human experience, having "made eight kinds of sacrifice for man. He descends from his heaven of ease (the Tow Swai). He becomes incarnate and mingles with his less fortunate fellow-beings. He grows in the womb of obscurity. He becomes well known. He sacrifices all other interests, even his home, and becomes a priest devoted to the Eternal. He discovers true religion. He preaches the law of the Eternal. He enters the true Nirvana of perfect peace." This divine helper of man is known as Ju Lai,—"the True Form become incarnate."

"Man's nature is like a great precious stone. It is bright and pure, but there is the dross of the quarry on it. If men think only of its precious nature and do not use various means to change it, it will never be pure. Thus it is with mankind." Man is made for progress, but it cannot be achieved without the aid of the Source of life who works in and for us, and yet whose operations are unavailing if we do not exercise faith, rise from stage to stage of intelligent practice, and develop our attainments. The destiny of man is peace with the Eternal in immortal conditions where personal identity is preserved.

The code of ethics is exact, being summed up in ten commandments, of which no less than four are

NOTES

aimed at insincerity and untruthfulness, the besetting and temperamental sin of the Oriental: "Thou shalt not be double-faced;" "Thou shalt not lie;" "Thou shalt not speak vanity;" "Thou shalt not insult, deceive, flatter, or trick." The principle of our Lord's second commandment of love is enunciated as fundamental, though the terminology is cold. "As to the work of the True Form—it is that which is in all the Buddhas and Ju Lai from that first moment of great love and desire to cultivate their own salvation and then to save others, to the time of their great vow to save all beings throughout all future endless kalpas. They regard all living beings as their own selves, though they are not the same in form."

The Mahayana doctrine, to quote and comment no further, is well worth careful study, and merits the name of gospel. What it lacks to complete its message is the glow and dynamic of an exhibition of its theological content worked out in human conditions. This the Christian story alone can give. In the meantime it stands as an index-finger pointing to that universal craving for the knowledge of God and the participation in the divine wealth which is man's heritage, —a craving which will ultimately unite the men of the East and the men of the West as one flock under one Shepherd, the man and leader, Jesus.

NOTE TO PAGE 226

Fr. Tyrrell's discussion of this subject in his *Much Abused Letter* is of great value, not only because of the balance and thoroughness which characterize all his

NOTES

work, but also because of his Christian spirit that claims and must receive the respect of all but wicked men. He substantially aids us to "a clearer and better understanding of the relation between revelation and theology; between faith and theological assent; between religion and the scientific formulation of religion. Of the natural necessity of theology, of a harmony between the concepts of the understanding and the deep intuitions of faith, there can be no doubt; nor should the temporary impossibility of such a concord ever be acquiesced in or accepted as normal and healthy. Yet it is equally evident that, however closely allied and dependent the interests of the mind and the heart may be in general, they are not tied together by any law of 'convariance' that holds for individual cases. We cannot say that the deepest faith always goes hand in hand with the most correct theology, or that they may not often be in precisely inverse proportion one to another. Religious experience, like every other sort of experience, is largely wasted for future and general utility unless it be subjected to the reflection of the understanding. Yet though such understanding enables us to control and command a fuller experience than were otherwise possible, it does not hinder the fact that experience may come to us, and come more abundantly in other ways. Much as the soil will yield to art in a stubborn clime, it will yield far more to unassisted Nature elsewhere; and similarly, for all the service theology may render to faith, we may find a maximum of faith consistent in certain circumstances with a minimum of theology.

NOTES

"I am convinced that it is a fallacy to appeal to Christ's seeming anti-theological attitude in favour of non-dogmatic religion. His opposition, in this as in other matters, was to the abuse, not to the use, of the external and institutional side of religion. We are too apt to regard His informal wayside prayings and preachings as the substance of His religion, and not merely as a supplement; to forget that He lived and died a practising Jew; that if He was opposed to legalism, formalism, sacerdotalism, and the other diseases to which religion is liable, He accepted and revered the law and the forms, and the priesthood and the sacrifices of the religion of His fathers. Yet it is equally plain that His emphasis was all on the danger of exalting the external over the internal, theology over faith; and on the preference to be given to the latter in case of conflict" (*pp.* 31 *ff.*).

In another place he argues that "Catholicism is primarily a life, and the Church a spiritual organism in whose life we participate;" that "theology is but an attempt of that life to formulate and understand itself—an attempt which may fail wholly or in part without affecting the value and reality of the said life" (*pp.* 51, 52). And again: "Am I to say that Religion is primarily theology, and *not* Eternal Life? Am I to say that Catholicism is *not* something greater and grander than can ever attain adequate expression in its theology or in its institutions, however they may progress? I should be contradicting the Scriptures and the greatest saints and doctors of the Church" (*p.* 10).

It would seem to me that, just as at the beginning

NOTES

the life came first and afterwards the theology, so now there must be a new flaming up of the life before we can make much forward progress in theology. S. Paul made the earliest coherent effort in an extensive way to relate faith and theological assent, religion and the scientific formulation of religion. But it was done with religion as a life and a power as his starting-point.

NOTE TO PAGE 239

In 1857 the late Archbishop Temple, at the time an Inspector of Training Schools, wrote: "Our theology has been cast in the scholastic mode, *i. e.* all based on Logic. We are in need of, and we are being gradually forced into, a theology based on psychology. The transition, I fear, will not be without much pain; but nothing can prevent it. Nor do I see how some of the discussion can be kept out of the teaching even of undergraduates. For it enters largely into what they have to learn." (Sanderson's *Appreciation*, p. 109.)

The defect of Anglicanism is that we allow ourselves to be "forced into" positions that we ought to be alive enough to seize and occupy with the promptness of true Leadership. The Church is constantly losing her opportunity by prematurely negating thought that is new, or that she does not understand. She is suspicious and timid of what does not square with her preconceptions and intellectual formulas, even though accompanied by every evidence of God's presence and blessing. Already because of ultra-conservatism the advance posts of what might be fairly called psychological theology are occupied by radicals who are desti-

NOTES

tute of that sense of proportion which historic Christianity alone is capable of giving, though our unbalanced devotion to the historical and intellectual aspects of the faith have made us so self-conscious that we have lost spontaneity.

Theology is a science partly empirical and partly rational. As such it must live not by virtue of presuppositions, *a priori* assertions, and the dicta of past ages, but in accordance with those laws in obedience to which alone lies its claim to be a science. An empirical science is first of all the child of experience, and the experience of the days that have gone by must be checked and verified from moment to moment by the latest experience. Science is never static, but always in the making. The Christian experience of today, if there be any truth in the indwelling of God's Spirit, is as worthy of respect in its bearing on theology as that of the first centuries. Early Christian theology was of necessity mainly psychological, with a moderate though sufficient regard for historicity as summed up in the Hebraic past, and for the essence of logic as embodied in current philosophies. Life comes before truth just as morals come before manners. More vigorous and daring Christian living is the only thing that will give us new material for this logical development. We have exhausted the content of history and need new auxiliaries. The mouths of our preachers are too full of the denials, many of them probably quite just and fair, culled from historical and critical research, but which, when emitted without being followed up by glowing inspiration that unveils

NOTES

God's face, only damage human character. The creation of chaos is justified only as a preparation for an order which already exists in the mind that makes waste and void,—an order superior to that which obtains.

On the other hand, Christianity as a leaven has been a bit overworked. When we have found ourselves losing ground and not appealing to human life, we have blamed human life, and said progress must be slow. The excuse is paltry. The true explanation is that ecclesiasticism is timid, preferring to trust the ways of yesterday rather than to penetrate to the heart of the human life of to-day. There is in the world of men a "slow tortuous movement in a generally upward direction which we call progress. In this upward movement Christianity ought to be the centripetal force, spurring on and leading forward humanity in the course of the various stages of its evolution, penetrating with its spirit and moulding with its Divine forms the manifestations peculiar to each of them, yet not wholly identifying itself with any of them. And he who regards as definite forms of Christianity what are only expressions peculiar to the civilization which at a given moment it has made its own, is inevitably coöperating toward its ruin." Christianity must learn to be fearlessly permeative, and before it can effectively play its part as leaven, it must, here and there, be an explosive force breaking away the barriers of narrow customs and aristocratic taste. There is such a thing as being explosively constructive, as when the dynamite blasts a channel through the rock

NOTES

and makes a waterway to carry power to the mill. With all the profound sincerity and the hatred of veneer which, thank God, is one of the characteristics of our age, there is no need to fear the outcome of pronounced action even if at first sight it seems to obliterate old landmarks—provided that the waterway runs to the mill-wheel and not into a morass.

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